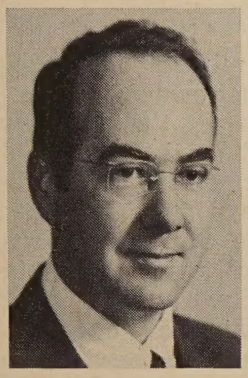
The Pulpit

A Journal of Contemporary Preaching



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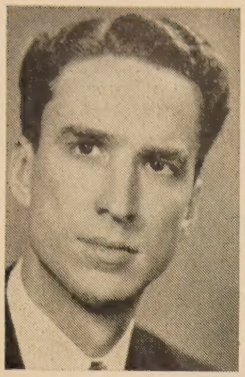
VOL. XXVI, NO. 11 NOVEMBER 1955



By William H. Kirkland

PRIEST *AN*

TWO or three decades ago the most creative force in American Protestantism was the social gospel movement. It issued a ringing challenge to all Christians, and to ministers in particular, to acknowledge and fulfill the divine imperative of righteousness and justice in all human relations. It urged all men to unite in the struggle against exploitation and injustice that blighted every major area of society. Departments of social ethics were added in practically all of the major seminaries as a direct expression of this new concern.

How startlingly different is the "climate of opinion" in American Protestantism today! From an absorbing interest in the external, social ills of the time, we have moved rapidly toward the opposite extreme of an intense preoccupation with the internal, subjective ills of the personal life. In this radical movement from the outer world to the inner world, from social issues to interpersonal relationships, psychology ("depth" and "surface") has taken over the spotlight from sociology. In the seminary, new courses in pastoral psychology and counseling parallel the earlier additions in social ethics. The discussion and controversy that formerly raged around *culture* analysis now centers around *psycho*analysis. The secular stimulus formerly provided by Marx is now provided by Freud and his successors.

Recovered Interest

We might say that in the earlier period it was the *prophetic* aspect of the Christian gospel that was singled out, and that today it is the *priestly* function of the Christian ministry that is receiving the heavy emphasis. The social gospel, despite its well-known weaknesses and excesses, did in one of its aspects effectively dramatize the elements of judgment and self-criticism inherent in the gospel. It spoke a *disturbing* word to men and society. Today, the rise of pastoral counseling the seminary curriculum represents in part a r covery of a neglected dimension of the gospel, o which stresses the role of the pastor as mediat and as reconciler. It reminds the minister that must speak a *comforting* word to his people, a bear witness to the reconciling love of God throu all his pastoral relations.

That this recovery of interest in the priestly pastoral role of the minister is thoroughly just fied, no one would seriously question. But the are some disturbing signs that this new emphas has become so absorbing that the prophetic cha acter of the Christian gospel is being increasingl ignored. And on the popular level, a superficia interpretation of the Christian message, trans lated in psychological terms, is eliminating thi prophetic note entirely. Thus we face the dange of moving from one extreme to another. Just as th social gospel movement erred not in stressing th prophetic, but in abstracting the prophetic em phasis from the context of the full gospel, so th present trend, in responding to the cultural moo of anxiety, uneasiness and insecurity, is courtin the danger of lifting the comforting and reconcil ing word out of its relation to other elements i the total gospel.

In this situation, we shall be safeguarde from serious distortions only if we allow ourselve to be guided by the norms of biblical faith. Whe we turn to this basic frame of reference, we dis cover once again that what we are constantly tend ing to set in false contrast or opposition, the Bibl holds together in vital tension; what we are in clined to accentuate in alternate cultural periods the Bible holds in more simultaneous stress.

Biblical Guidance

The account of Moses' actions in Exodus 32 is illuminating. He comes down from his long en counter with God to discover that his people have fashioned a large golden calf, and have made it the object of their worship. In the vivid description of what follows, we see Moses denouncing this idol atry on the part of his people. After destroying the idol they had created, he confronts them with the direct charge, "You have sinned a great sin." This is Moses the *prophet*, contending against his people in the name of God.

Yet immediately, in almost the same breath, apparently, Moses says to the people, "And now I

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PROPHET

will go up to the Lord; perhaps I can make atonement for your sin." He then readily confesses before God the sin of his people, and he concludes with a moving plea for their forgiveness: "—and if not, blot me . . . out of thy book which thou hast written." Here we see Moses as *priest*, interceding before God in behalf of his people. His priestly and prophetic functions are held together in the tension of the divine commission that binds him to his God and to his people.

We see this double emphasis, this twofold activity, illustrated repeatedly in the Scriptures. The Apostle Paul was a great pastor. He was constantly seeking to reconcile the differences among various factions in his congregations and to sustain them all in open communion with God. Frequently he makes reference to his intercessions before God in behalf of all his fellow Christians.

> I thank my God in all my remembrance of you, always in every prayer of mine for you all . . . because I hold you in my heart . . . And it is my prayer that your love may abound more and more . . . to the glory and praise of God. (Phil. 1:3, 4a, 7a, 9a, 11b.)

Paul was continually enacting and fulfilling this priestly function of the servant of God.

Twofold Function

Yet this role of reconciler and mediator did not for a single moment abrogate the prophetic function of his mission when he saw his people waver or rebel in their allegiance to God. "O foolish Galatians!" he wrote when he saw this congregation hedging on the universalism of the gospel of Christ, "Who has bewitched you?" (Gal. 3:1.) He had heard that they were slipping back into the legalism of their pre-Christian religion, back into the view that by their own meticulous observances they could earn the favor of God. Paul reminded these Galatians that the decisive battle had been fought and won at the Jerusalem conference years earlier. Speaking of those who at that time had wanted to make Christianity merely another sect within Judaism, Paul said: "To them we did not yield submission even for a moment, *that the truth of the gospel might be preserved for you.*" (Gal. 2:5. Italics added.) One essential meaning of that gospel was the unmistakable revelation that in Jesus Christ, God had broken down the barriers that separated class from class, group from group, race from race. There could be no compromise on this issue. This had to be defended, even though it placed Paul at odds with some whom he loved dearly. Before his brethren, when he saw that they were wrong, Paul had to defend the purity of the gospel (in this case, its universalism). This was his inescapable duty as one charged with a prophetic mission.

Thus his function as priest, as a mediator of God's grace, was paralleled by his function as prophet, as one who had no alternative but to expose the discrepancies between his people's views and actions on the one hand, and the content of the gospel they professed on the other. And so it is with every Christian, and especially with every one who is called to be a "servant of the Word" in the special vocational sense. He must be both priest *and* prophet, the servant of the Word that uproots and disturbs, yet simultaneously restores and reconciles.

Dual Responsibility

The servant of the Word of God as priest, as intercessor before God in behalf of all his people —this is the minister as counselor and as pastor, the good shepherd of the sheep, who is anxious about the well-being of the last member of his fold. As priest, the minister of Jesus Christ relates himself to as many of God's children as he possibly can. Upheld by the grace of God, he identifies himself with all his people, bearing the burdens of the weak, sharing in the grief and suffering of those overtaken with catastrophe, befriending those who have fallen from the level of respectability. He sees them all, from the strongest and wisest to the weakest and most helpless, as children of his heavenly Father, fellow heirs of God's promises, ones for whom Christ died, whether they realize that fact or not.

> For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win the Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel. (I Cor. 9:19-23a.)

Yet the earnest Christian is not only a priest. He is also, and inescapably, in some sense a prophet. Or perhaps to put it better, the gospel which he serves has an unmistakable prophetic element in it. As prophet, the servant of the Word must make abundantly clear what is the righteous and holy will of God. As sensitive as he is to his people's needs and deficiencies, he must be equally alert to the misconceptions, the damaging delusions, that threaten them in their daily lives. The Word of God that is judgment, like the Word of God that is mercy, cannot be muffled or dulled. The divine demand that is inherent in the appropriation of the divine gift must be made clear to all.

It is precisely because the minister feels so closely attached to the people who must hear this

disturbing Word that he finds his role as prophet such a trying one. How much easier and more pleasant it would be always to commend, and to reconcile, to speak only the sympathetic and encouraging word! But this can never be the case, so long as the servant is true to his Lord.

This double task of the Christian, and especially of the minister—this call to be both priest and prophet—obviously is most difficult to fulfill. To do full justice to these seemingly diverse claims appears well nigh impossible. Yet the more earnestly we pursue the matter, the more clearly we see that these two demands actually safeguard and counterbalance each other. For there are perils that beset the priest who is not also in some sense a prophet, and no less, the prophet who is not also in some sense a priest.

In the wake of the social gospel thrust, it was perhaps not unusual to find would-be prophets who were never quite authentic prophets because they forgot that they were also priests and pastors. For when the servant of the Word fails to remember that God was in Christ, reconciling the world unto himself, when he forgets that this ministry of reconciliation is always an inherent part of the minister's task, how easy it is for him to become a *cynical denouncer of everything.* Without the daily consciousness of the reconciling and merciful Word of God, the prophet tends quickly to degenerate into a *chronic faultfinder,* a professional upbraider and an intemperate critic.

Thus the priestly function of the servant of the Word may well serve as a check upon the tendency of the prophet to become a malcontent, only too eager to denounce and reject, giving voice to a judgment that is divorced from the redemptive will of God, and which thus becomes something less than divine judgment.

Current Preoccupation

Today, however, it is the opposite one-sidedness that is being exploited and sanctioned in high places in American Protestantism. The dangers inherent in the attempt to offer the comforting, "utilitarian" resources of the Christian faith, without the slightest whisper of a prophetic note, are only too obvious. Very quickly the priest who is not also a prophet becomes merely a chaplain to the *status quo,* a crowd-pleaser, an ego-inflater. A priest who is nothing more than a conciliator quickly becomes less than that. It is a lamentable thing, indeed, when a minister becomes so completely adjusted to his people, or so inebriated with the heady wine of "success," that he loses the transcendence of his Christian perspective; when he forgets that there is a difference between being a morale-booster and a steward of the mysteries of God.

The prophetic note that was sounded so vigorously in the earlier decades of this century must be retained if the current preoccupation with the priestly significance of the gospel is to result i net gain. This latter thing we must do with leaving the former thing undone. The priestly terpretation must never be allowed to replace prophetic; it must be accorded its true empha alongside of the latter.

Difficult Role

This twofold function of the gospel is, of cour supremely demonstrated in the person and m istry of our Lord. He was a prophet. He was mu more than this, but unquestionably he was prophet of the prophets. Plainly, simply, p foundly—in words compelling and urgent— taught the perfect righteousness of God, and implications for the life of man. He was fearle in his opposition to those who would obscure distort the unconditional nature of God's righ eous demands.

> "Woe to you, scribes and Pharisees, hypocrites! f you traverse sea and land to make a single prosely and when he becomes a proselyte, you make him twi as much a child of hell as yourselves." (Matt. 23:15.)

> "Woe to you, scribes and Pharisees, hypocrites! f you tithe mint and dill and cummin, and have neglect the weightier matters of the law, justice and mercy a faith; these you ought to have done, without neglectin the others. You blind guides, straining out at a gn and swallowing a camel!" (Matt. 23:23.)

Because of his boundless compassion, howeve this prophetic role could not have been easy fo Jesus to fulfill. For he was not only prophet. H was—and is—mankind's great High Priest. H was the reconciler of man to God, and mediator o God's merciful forgiveness to man. Identifyin himself with others in their needs, he befriende those who had no friends, he became the com panion of those who were alienated and unaccept able, earning for himself the titles of "glutton," "wine-bibber" and "friend of sinners." He love even those whom he had to oppose. He oppose them because he loved them, and wanted them t see themselves as they really were.

> "O Jerusalem, Jerusalem, killing the prophets an stoning those who are sent you! How often would I have gathered your children together as a hen gather her brood under her wings, and you would not!" (Matt 23:37.)

His prayer on the cross is an unforgettable expression of this same compassion: "Father, forgive them; for they know not what they do."

Functions United in Jesus

Yet his priestly function did not—and does not —nullify his role as prophet. In his person both functions of the gospel are perfectly united. For he is the eternal, incarnate Word of God—the Word that heals us, but the Word that also burns us. To neglect either side of this truth results in distortion.

The Pulpit for November 1955. Volume XXVI, Number 11. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A., $3.10 in Canada. Foreign $3.35. Copyrighted 1955 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

Against the background of this sharp change emphasis during the past three or four decades, d in the light of Christ's revelation of the full- s of the gospel, we may perhaps be in a better ition to evaluate the "Peale phenomenon" in temporary American religious life. Interpret- it charitably, we can see that it is a question- e version of the gospel rendered in exclusively estly terms, a truncated message that is ac- lly a perversion of the "whole gospel." Yet we best react to this phenomenon if, as we oppose l expose it, we also see it as in some sense a lgment upon those of us in the church who may ve been both slow and inadequate in our re- nse to the conspicuously different cultural and ritual mood that has settled over our people hin recent years. Some characteristics of this rent climate of opinion are much more analo- us to the time of Deutero-Isaiah than they are the time of Amos. This would suggest that *rely* to sound the notes of alarm, doom and lgment, *merely* to analyze critical national and ernational issues, *merely* to press for concern d action at the social level—that none of this is ough, crucial and indispensable as this effort is! A desperately needed personal ministry, permitting the fullest expression of the restorative resources of the Christian faith, must be carried on at the level of face-to-face, person-to-person relationships, where each individual is seen and responded to as a person and not as a group.

This person-to-person ministry must be carried out, however, in the light of the whole gospel. The priestly ministry must not be regarded as a substitute for the prophetic. If we permit that to happen, our latter condition, in an age of anxiety and "positive thinking," will be far worse than our former condition, in the heyday of the social gospel. Fortunately, we do not have to choose between these alternatives, for the corrective to both is the full-orbed gospel, which, in the words of G. B. Caird, includes at least these three fundamental affirmations: "Man was created but little lower than God, man has fallen beneath the level of the beasts, man can be restored to honor and glory" by God's grace. From this kind of perspective, it is obvious that the more recent distortions of the gospel must be opposed as forcefully as the opposite oversimplifications of an earlier period were challenged.

A Great Person; a Great Preacher

Truth in the Inward Being

By David E. Roberts

Behold, thou desirest truth in the inward being. Psalms 51:6.

AT first glance these words of the Psalmist seem to make a very simple demand upon us. After l, sincerity calls for no special training and no ecial accomplishments. Here the educated man nd the ignorant man stand on an equal footing. ere advantages of wealth and background and lent make no difference at all.

And in an age when the truth is frequently so ard to reach is it not a comfort to be told that od requires merely a simple honesty about our- lves? In science, law and medicine, getting at ie truth requires long, specialized training, and any who start out along those routes fall by the ayside. In political affairs we have to plow our ay through a mass of propaganda and deceit. ven in everyday matters, we constantly have to pierce behind exaggeration and ingenious lies. Think, for example, of what confusion would result if we took all advertisements literally. I read sometime ago of a little girl who had broken into her piggy bank and bought a powerful headache remedy. When her mother asked her why she had done it, she replied that a nice man on television had told her that something terrible might happen unless she went out and bought the medicine right away.

And so it is a relief to realize that, no matter how much we may be surrounded by sham and misinformation, there is one thing that everyone can know with certainty—himself. Everybody can be the greatest expert in the world on one topic—the inward truth about what is going on in his soul. It sounds simple. And yet, as we all know perfectly well, inward honesty is at the same time the most difficult thing imaginable.

Think for a moment of the ways in which people try to avoid facing the truth about themselves. Think of the amusements, the follies, the feverish work and the broken friendships that would have to be included in an account of man's endless attempt to get away from himself. Do you not know people who are continually changing their jobs, or the towns they live in, or their circle of friends,

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DAVID E. ROBERTS was, at the time of his death last nuary 4, professor of the philosophy of religion at Union heological Seminary, New York. Only 44 when he died, e had already won a place in the front rank of American eologians as an interpreter of the New Reformation eology, of existentialism and of depth psychology. His ok Psychotherapy and a Christian View of Man *is al- ady a classic in its field. The sermon printed here will ppear in a posthumous volume of sermons to be published n November 10 by Oxford University Press,* The Grandeur nd the Misery of Man.

or their wives, in the hope that with each new change they will finally be happy and everything will be straightened out? Yet they never succeed because they carry the source of their troubles around inside themselves; therefore they carry it with them into every new situation, and they can never escape from it.

Listen to this letter of advice from an older man to a young man, and see if it does not apply to many of us:

> Do you not know that there comes a midnight hour when all must unmask? Do you suppose that life will forever suffer itself to be treated as a joke? Do you suppose that, like Cinderella, you can slip out a little before the midnight hour? Or does this fail to frighten you? In the course of my life I have seen people who have so long deceived others that finally it has become impossible for them to be honest with themselves and the dishonesty may reach such a degree that they literally destroy their own personalities. Yet you wantonly practice the art of making yourself a riddle to everybody. My young friend, suppose that nobody troubled himself to guess your riddle—what enjoyment would you have in it then? But above all, for your own sake, put a stop to this wild flight. For you wish to reduce everything to nothingness. To this end you harden your heart. You are quite ready to admit that you are good for nothing, and that the only thing that amuses you is to walk seven times round existence like Joshua walking around the walls of Jericho and blow your trumpet and then see the whole thing collapse.*

Yes; it is a fact that sometimes facing the truth about ourselves is so painful, so forbidding, that we will smash everything in sight before we will submit to such a terrible indignity. Instead of being easy and natural, then, this achievement of "truth in the inward being" seems to involve terrific strain. We can see this in connection with someone else when we say, "Oh, I wish he could take a good look at himself for once." But we do not like it at all when the same saying is applied to us.

Inner Despair

Let us ask, then, where the difficulties lie. For one thing, inner honesty is often *highly inconvenient,* and many people simply do not want to pay the price. It may demand a good deal of moral courage to refuse to be swayed by popular opinions. It may require willingness to sacrifice when personal advantages lie in one direction while the still, small voice calls in the opposite direction. When fidelity exacts a fearful price, then it is easy to stifle it by saying: "Oh, for goodness sake, where's your sense of humor. Stop trying to be a saint. If all these other people say it's right your conscience must be wrong." In that moment we start lying to ourselves for the sake of our own comfort. We begin to pass moral responsibility around from one neighbor to the next (as in that town where everybody made a living by taking in everybody else's washing), and no one is willing to *take a stand*—all by himself, if necessary.

Far more important, though, is the fear that if we look at the unvarnished truth about ourselves we shall find something hopeless and irremedia
In other words, one major cause of dishonest
inner despair. A person can stare at an insol
problem just so long; eventually he reaches
point where he has to have relief. How m
times have you heard someone say, in a ca
moment: "Yes, I know I'm fooling myself;
after all, I have to have something to keep
going."

I wonder if you are familiar with the st
about a medieval blacksmith who took such p
in his work that he put a special mark upon ev
thing he produced. At length the town was c
quered by an invading army and he was thr
into a dungeon. He was shackled there with he
chains, but this did not bother him too much.
was an exceedingly powerful man and he knew
about chains. He was confident that by finding
weakest link and exacting pressure upon it,
could break loose and make his way to freed
But as he passed the chain through his hands,
came upon that secret mark which told him t
he himself had forged it. And he cried out
despair, because he knew he would find no w
link in that chain. He was doomed to be held
bondage by fetters that he himself had forged.

Many people are afraid to look at themsel
for fear that they will see something like t
blacksmith—a person bound hand and foot
what he himself has made and from which th
is no escape.

Fear of Fellowship

But in the end it is not even despair that is t
main obstacle to honesty. I confess that I w
greatly surprised when I came upon what the ma
obstacle is, and it may not make much sense to y
when I put it into words. For it is a *fear of fello
ship.* Yet the plain fact is that we never c
achieve complete honesty as long as we shut ou
selves off from other persons. If honesty
genuine, it has to be expressed through openne
in our human relationships.

Let me give you an example to show what
mean. Frequently, when a person confides som
thing humiliating about himself, you had bett
expect that the next day, or sometime short
thereafter, that person may show resentment t
ward you. No matter how sympathetically yo
listen, and no matter how gently you deal wi
him, he is likely to feel you are secretly laughi
at him or have contempt for him. The next mor
ing he will regret having told you so much. He wi
be angry because now his secret is out in the ope

Actually what he is most angry about is tha
when he has once told his secret to another perso
he now has to admit it to *himself* in a way that h
has never done before.

Now notice that if what I have been saying
true, then obstacles to honesty and obstacles t
human fellowship and obstacles to prayer all com
down to the same thing in the end. The Psalmis
discerns this truly when he tells us that it is *Go*
who is satisfied with nothing less than "truth i
the inward being." You and I have read plenty o

*This passage is a running paraphrase of part of a letter from Judge William to his "young friend." The original passage is in Kierkegaard, *Either/Or,* Vol. II, Princeton University Press, 1944, pp. 135-6.

ections to prayer in clever books; but these oks usually fail to mention the chief obstacle of And, if you will not misunderstand me, I shall t the matter in the first person singular. I *object* dropping all my defenses in God's presence. I *ject* to laying bare my heart and soul before the e whom I cannot deceive at all. The instinct to n away from that fellowship which brings our rets out into the open is as old as the human e. Adam and Eve tried to run away and hide the Garden of Eden. Francis Thompson tried run away and found himself pursued relentsly by "The Hound of Heaven." As long as any ark of honesty remains alive within them, all n and women find the same thing to be true. To such people—that is, to all of us—the Chrisn gospel comes with a message which is very l, and yet new every time someone feels his own ed deeply. For the gospel tells us that because d in Jesus Christ has taken upon himself the rden of our shortcomings, we shall come into his esence, not in fear, but in trust. It opens up a y whereby "truth in the inward being" can come the most healing and comforting thing e have ever known, instead of being a painful deal.

Acceptance, Not Rejection

I once knew a young man who was struggling th a very serious problem; he carefully tried conceal the struggle from his best friend, beuse he was afraid that if the friend found out, eir friendship would be ruined. But at last the ung man could stand it no longer, so he went to s friend and told him the whole story. And the iend replied: "I've known about it all along, and ve liked you in spite of it."

As you can imagine, that young man went away ith a tremendous burden lifted from his oulders. He had exposed the worst about himlf, expecting to be rejected; and he had come way—accepted.

So it is in our relationship with God. After all, od has known about human sinfulness for a long me now. And if he loves us, it is not because we ve succeeded in fooling him. If he loves us, he ves us in spite of everything. And when our disust and hardness of heart break down enough that we can face the worst about ourselves, hat we find in his presence is not rejection, but ceptance. And we also find that if we can face problem in fellowship, it is never so hopeless as hen we have to face it in solitude.

But this is not quite the end of the matter. For od knows not only the worst about us; he knows e best about us, too. Think of the decent motives hich have gone out from us in a fairly straightrward fashion and have somehow gotten all visted and misunderstood amidst the confusing eb of human relationships. Think of the inner re of sensitivity, and humility, and hope, which s buried behind the protective shell of our own rsonalities. There are the makings, hidden away your interior, of a better person than you have er been. And you thought all the time that these crets about the best things in you would die with you, locked up inside. Well, if you will learn how to come into the presence of God, you will also discover how to let the best that is in you come out into the light.

A Pastoral Prayer

By Ralph Grieser

Methodist, Canaan, Connecticut

O HOLY Father, friendly to strangers and forgiving to straying sons, we bless Thee for what Thou art: God and Father of us all.

Continue, O God, to bear with us patiently as now in this holy place we put aside our human pride, unfasten our burdens, and kneel at Thy feet. Prepare our hearts for Thy mercy; make our minds sensitive to Thy wisdom; convert our wills to Thine.

In this presence we feel Thy healing power. From the cross Christ's forgiveness comes into our spirits. We thank Thee for Christ himself. We praise Thee for Thy saving love shown through him.

In the joy of our salvation we pray now for others. May all men come to kneel before Thee, their Maker. Turn the mind of the world toward the God of men and nations. Confirm our leaders in the right as Thou hast shown us the right in the Scriptures.

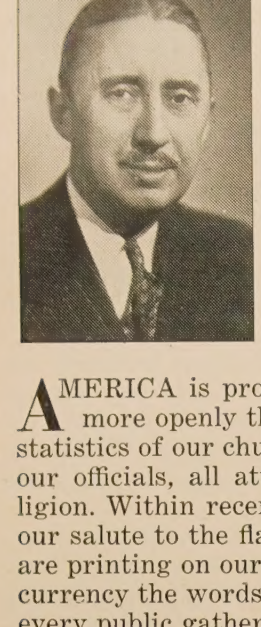
Beyond these prayers for others, and beyond the cleansing mercy of this hour, we pray for Thy companionship as we turn again to daily duties. Put a new faith in Christ within us. Make our feet obedient to Thee.

May we take from this worship and from its spoken Word those thoughts which guide, that spirit which inspires, in order that we may be faithful servants of Thine in the days to come.

Through Christ our Lord. Amen.

From the Foyer

IF any pilgrim monk come from distant parts, if with wish as a guest to dwell within the monastery, and will be content with the customs which he finds in the place, and do not perchance with his lavishness disturb the monastery, but is simply content with what he finds, he shall be received, for as long a time as he desires. If, indeed, he find fault with anything, or expose it reasonably, and with the humility of charity, the Abbot shall discuss it prudently, lest perchance God had sent him for this very thing. But, if he have been found gossipy and contumacious in the time of his sojourn as guest, not only ought he not to be joined to the body of the monastery, but also it shall be said to him, honestly, that he must depart. If he does not go, let two stout monks, in the name of God, explain the matter to him.—*Excerpt from the* Rule of St. Benedict *(480-543* A.D.*), a beautifully lettered old copy of which hangs in the entrance hall of the church house at First Presbyterian Church, New York city.*



This Nation Under God

By Ralph W. Sockman

Blessed is the nation whose God is the Lord. Psalms 33:12.

AMERICA is proclaiming its allegiance to God more openly than ever before. The mounting statistics of our churches, the public statements of our officials, all attest the rising interest in religion. Within recent months we have inserted in our salute to the flag the words "under God." We are printing on our postage stamps and our paper currency the words "In God We Trust." In almost every public gathering we hear it said that this is "a nation under God." If that be true, then we are ready to hear the words of the Psalmist: "Blessed is the nation whose God is the Lord."

The Heritage

A backward glance reveals quickly how blessings have come to this nation through her belief in God. It was the Pilgrim Fathers' desire that their children might have freedom to worship God which sparked their decision to leave Holland for these shores. It was the desire to have trained interpreters of religion that led to the founding of Harvard College sixteen years after the first settlers came. And that college was the first of a long line of church-inspired colleges which have crossed the continent. It was the belief that God endowed us with unalienable rights that gave body to the Declaration of Independence.

Yes, this nation has been blessed because its God is the Lord. But a spiritual heritage is not preserved by biological heredity. Godliness has to be learned by each new generation. And here comes our dilemma, even our crisis. Forty million boys and girls have come into this country by birth during this decade. What are they learning about God?

One single fact should stab us awake to the situation. The most talked of domestic issue today is juvenile delinquency. And one of the ch problems in our schools is the lack of disciplin At a time when our church statistics are at an time high, juvenile lawlessness and parental i difference and irresponsibility are also breaki records. Our best educators are alert to the situ tion. Some of our families are aroused to the nee Our church spokesmen bemoan the lack of mor and spiritual instruction, but they are not getti together to do anything significant about it.

Certainly the three great faiths—Jewis Roman Catholic and Protestant—can agree some basic fundamentals. The worth of the ind vidual, sobriety, purity of mind, integrity character, family loyalty—virtues such as the have no sectarian labels! Moreover, the three gre faiths all believe in the same God, Father of a men! Surely we can start working within o areas of agreement and thus we shall get i creased mutual respect for our honest difference

In order to start our thinking, let us draw a fe thumbnail sketches suggesting what belief in G does for the objectives of education. Some fiftee years ago the National Education Association a pointed a commission to define the purposes of th educational process. The commission can through with four.

Being All We Ought to Be

Consider the first: *self-realization.* We all wan to live as long as possible and as fully as possibl We feel that there are powers within us that hav to be realized if we are to fulfill ourselves. Ho does God help us in this self-fulfillment?

For one thing, God gives us a sense of value. W are precious to God as a child is to its father, b cause we are children of God. President Eliot Harvard was wont to say that the most effectiv method he could use to bring a wayward boy t accept serious responsibility was to remind hi how much his parents had sacrificed to send hi to college. When we think of ourselves we see tha we are the products of sacrifice from our parent nurture back through the cross of Calvary to th act of creation itself.

A boy once said to his school principal: "Wh can't I go to the devil, if I want to? It is my ow life!" No, your life is not your own, for as Pau said, "You were bought with a price."

Now this worth of the individual is the basi value upon which all other values rest. The meas

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we put on ourselves gives us the measure by ich we treat our neighbors: "Love your neigh- as yourself." The test of our institutions is the fare of the individuals: "The sabbath was de for man, not man for the sabbath." Governnts are made for men, not men for governnts. This is a government "of the people, by people, for the people." Yes, we are of divine ue.

But this self-respect needs also the guidance of d. Shakespeare makes Polonius say to Laertes:

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

at is the counsel of sincerity and self-respect. t suppose he had said that to young Hamlet. ould that distraught young Dane have known hat it meant to be true to himself? No! He wasn't mself; he was beside himself! You see, we need t only to be told to be true to ourselves and rect ourselves, but we must be shown what our al selves are. And God does that double service.

What good, then, is it to have God in our effort self-realization? Well, here are a few things to link about. He makes us have values that exalt d refine our natures. He helps us to see stars we ver saw before because he opens up new horins of possibilities. He shows us the true goals of e so that we do not feel cheated after we have nished the course. And more than that, God not ly gives us the goals of life, but we of the Chrisan faith believe that he gives us a living Guide to lp us keep going.

Ourselves and Others

Turn to the second objective of education as iven by the commission. It is *training in human elations*. Self-realization cannot be achieved in olation. The old Greeks had a saying, "One man no man." Man is made for fellowship just as uly as a fish is made for water. And one of the ims of education is to adjust us to our associates. he schools make much of this. Parents scan the eport cards of their children to see how they get long with other children. Grandparents also scan hose report cards to see how other children get djusted to the perfections of their own grandhildren! We must get adjusted.

But why do we need God in this adjustment? Vhy can't we just practice the Golden Rule, "As ou wish that men would do to you, do so to them"? he trouble here is that most of us do not use nagination enough to know what we would want one to us if we were in the other person's place, ith the result that we do to him what we think is ood for him, and that usually irritates him. The olden Rule needs a grace of imagination to keep golden. And God gives that.

And we need more than imagination to put ourelves in another person's place. Suppose a teacher as before her an unruly child, and she tries to ut herself in his place. She asks herself, "What ould I want done if I were in his place?" aturally, she might say, "I would want to be let ff as easily as possible." So she lets him off. Suppose a judge looks at the prisoner before him and says, "What would I do if I were in his place? I would want my sentence suspended." So he suspends the sentence. Does that make for social welfare? No! We need not only the imagination to put ourselves in other persons' places, we need the long perspective to see what would be best for all parties involved in that situation. And that is what God gives! We see ourselves and our neighbors as under the eye of God.

Liking and Loving

God has given us a golden principle by which to interpret the Golden Rule. It is this: "Love your neighbor as yourself." That does not mean that we are always to like our neighbor any more than we always like ourselves. There are many times when we hate what we do and despise ourselves for doing it. But we always love ourselves in the sense of wanting our highest good. Likewise, we should always want the highest good for our neighbor even though we may not like what he does. God helps us here.

What difference then does it make to have God in this second objective of training ourselves in human relations? Think about such things as these: God helps to keep family life from becoming ingrown and petulantly possessive; God helps to keep friendships from coddling our weaknesses; God helps to keep communities from becoming smugly complacent and stultifyingly conformed; God helps to lift international life out of a balance of terrors toward a family of nations.

Let us go on to the third objective: *economic efficiency*. In a significant commencement address at the Medical College of Georgia, Dean Severinghaus of Columbia's College of Physicians and Surgeons said: "Our education should serve us in two ways: first, in the development of ourselves, and secondly, in the development of our skills. And the greatest concern of education should be to keep these two contributions in balance." If we just develop ourselves, that is, our inner potentiality, without skills, we may have full minds but they are futile. If we only develop our skills without inner resources and character potentials, we become shallow and even dangerous.

Made to Work

We might go on and say that we really can't develop ourselves without developing our skills, for we realize ourselves, in part, through what we do. Man is made for work, just as truly as man is made for fellowship. We live to work as well as work to live.

Perhaps I had better pause and let that statement sink in for a moment. It is a truism to say that we work to live. It is not so obvious to say that we live to work. Many people seem to feel that work is a kind of necessary drudgery, a dull prelude to the enjoyment of life. We wait until the whistle blows at five o'clock and then we start living. We wait until the school is out for vacation to bring us our pleasures. I met a person recently —she was a schoolteacher, too—who was count-

ing the years until her retirement, and then she was going to enjoy life. That is not exactly what the Psalmist had in mind when he said: "So teach us to number our days that we may get a heart of wisdom." God helps us to find our deepest satisfactions through our work.

God has made us in his image. He is a creator, therefore, we are made to be creators. We are "workers together with God." And when we are workers together with God, we have a sense of vocation. That is more than vocational guidance. The schools are doing an increasingly good job in vocational guidance. But vocational guidance is so often based upon a study of aptitudes. A sense of vocation, however, involves a study of aptitudes and also a sense of need. It makes a man ask not only, "What am I best fitted for?" but also, "Where am I needed most?" He feels called to a need. In that sense we can speak of men being called to preach or to teach or to practice medicine. God makes us feel that we have a vocation.

Also, he makes us feel when we are working with him, that we are working with his materials. When we work with a sacramental feeling that everything is God's, then we do not waste things. We not only seek to leave to the land a better race of people—stronger in body, keener in mind, purer in heart—but we also seek to leave them a land richer and better, with opportunity for every person according to his ability and achievements. That is a difference God makes.

The Outward Focus

We turn now to the fourth objective of education: *civic responsibiltiy*. On the campus of a great state university recently the head of the department of religion said that the students are not interested in big social questions as acutely as when he was in college some twenty years ago. Perhaps we should not generalize from this observation, but insofar as it is true it means that the student mind is being caught in the same trend as the crowd mind of today.

One of the most threatening aspects of modern life is that the crowd is interested in little personal problems seemingly to the exclusion of great social interests. Books on world peace are a drug on the market, while books on peace of mind are best sellers. How to get ahead, how to conquer our fears and anxieties, how to be socially acceptable and financially successful—these are the interests that catch the man on the street. If the youth succumb to such self-centered thinking, then our future is indeed imperiled.

America was not founded by people looking for peace of mind and comfortable adjustment and easy religion. "This nation under God" has been built by men who risked and even gave their lives in order to fulfill their civic responsibilities. We might well wonder how the soldiers who died for what they believed were great causes would feel if they could see how many of us are living for little self-centered ends.

We need to recover the notes of greatness and service in our religion, our education, our general living, if "this nation under God" is not to "perish from the earth." We cannot preserve a healt[h] government "for the people" unless it is also "[by] the people." Rights cannot be enjoyed witho[ut] civic responsibilities. If we are to have freedo[m] of thought, we must support and safeguard o[ur] free public schools and do some straight, ha[rd] thinking about what liberty is. If we are to enj[oy] freedom of worship, we must assume respons[i]bility for the maintenance of our churches and t[he] quality of their work. If we are to keep this [a] "nation under God," we must be responsible f[or] electing leaders who look up to God, for passin[g] laws which are in line with God, and for servin[g] causes which lead individuals and nations towar[d] the Kingdom of God.

A Pastoral Prayer

By William Coolidge Hart
First Church of Christ (Congregational)
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O GOD most holy, God most wonderful, Th[y] power and glory is reflected in the beaut[y] and majesty of the world which Thou hast created and Thou hast given us hearts that respond t[o] beauty, truth and love. We come before Thee wit[h] thankful hearts for all the evidences of Thy good[-]ness in the world around us and with repentan[t] spirits for having failed so often to fix our eyes and thoughts on whatsoever things are lovely and true and of good report.

Deliver us, we pray, from the turn of mind which causes us to dwell long on those things which feed our fears, or increase our doubts, or deflect us from the high and wholesome uses of life.

So fill us with the love of Thy name and the will to obey Thy summons that we may find no weariness in well-doing, seek no vacation from faithfulness, no discharge from the obligations of charity, no compromise in our allegiance to the truth.

Grant that growing in the knowledge and love of Thy Son we may grow in the understanding of how intimately Thou art involved in all of life. As we follow his example, help us to see how true it is that love redeems and heals, and hate destroys; how faith empowers and fear weakens; how sacrifice refines and saves not only our own lives but the life of the world.

We would lift our prayers, as always, for the peace of our world, for the integrity of our nation, for the security of our loved ones, for the well-being of our friends, for the unity of the whole brotherhood of men. Help us to see how all these are bound up with our devotion and service to Thee and to one another.

Let no heart leave Thy house this day unchanged or uninspired. Grant Thy richest blessing upon all who worship Thee in sincerity and truth—upon their lives, their work, their homes.

Thou art the God of our salvation. Upon Thee do we wait all the day.

In the name of Jesus Christ. Amen.

couragement and Challenge in
e Church's Arithmetic

Statistics and You

By Charles C. Knapp

Mark 6:1-13.

WE have a statistic-addiction in America that can be amusing and at times awe inspiring. measure everything, and without our statistics uld be deprived of one of our principal founda- is for judgment. How could we get along with- the slide rule, the Gallup Poll or the IQ test? the statistics which these and other instru- nts provide, we discover where we are, chart past, and prophesy the future. Indeed, we have difficult time evaluating any enterprise that not be reduced to facts and figures. The typical erican is a pragmatic soul, ill at ease with the angible.

The National Council of Churches has recently olished its 1956 *Yearbook of American urches*, giving church statistics for 1954. Its re- rt is an inspiration, showing that the churches this country are on the crest of an unprece- ted boom. In the last fifteen years church mem- rship has increased by 32 million, and since 20 it has increased twice as fast as the speed of pulation growth. Of our country's population day, 60.3 per cent are members of churches—ee out of five. When pessimists look back to the ood old days," we may state simply that one ndred years ago only one out of five, or per cent, belonged to religious institutions. In- dentally, it is interesting to notice that in the st fifteen years Protestants have increased from .7 per cent to 35.3 per cent of the population, d Roman Catholics from 16.1 per cent to 20 per nt. I note this merely in passing for the sake of ose Protestants who have the erroneous im- ression that Protestantism in America is declin- g. Sunday school enrollment in the last year in- eased 6.3 per cent.

Encouraging Figures

When we turn to the financial statistics of the urch boom, the figures are even more impres- ve. Contributions to the churches in this period ave increased five times the rate of population owth and three times the rate of the church embership increase. Expenditures on the build- g of new churches have reached an all-time high: three out of every ten dollars contributed have been spent for new buildings or building debts. Every major denomination has a plan under way for expansion.

Statistically at least, churchmen everywhere ought to be encouraged by these evident signs of religious interest in our nation's life. These figures are confirmed by other signs: the popularity of books on religious or cognate themes; the resort to moral and spiritual values by molders of public opinion, editors and movie makers; the awareness in high governmental echelons of the nation's religious heritage. In fact, this has reached a point where some sensitive souls are justly alarmed. They are concerned about the possibility of "religious" and "American" being made synonymous adjectives in popular thinking. It would be a tragic day for freedom, indeed, if one had to prove his Americanism by proving his church membership! Being a good American and being a good Christian are not incompatible—but neither are they coincidental. One might, for example, recall a striking article in *Commonweal* which denied any essential connection between religion and "Americanism" and warned that making religion the servant or guarantor of any one "patriotism" would mean the betrayal of its "transcendental vocation."

Relative, Not Absolute

Hulda Niebuhr indicates (The Pulpit, June 1955) the effect of careless thinking in the area of religion and national life. She refers to a study made some years ago concerning the religious beliefs of Americans, and states:

> Eight out of ten believed that most of America's problems would be solved by "absolute adherence to the law of love" and eight out of ten thought of themselves as obeying it (so someone else must be at fault). There was manifest the tendency to assume that man lives up to his ethical standards simply because he endorses them (so a quarter of all said they loved their enemies, 78 per cent their business competitors, 89 per cent members of another race, 90 per cent members of another religion—figures incompatible with the facts of our behavior in business, political, social and religious life). There was little humility apparent before God and fellow man.

How easy it is to assume that a widespread adherence to religion means a nation of saints!

Nevertheless the church statistics are encouraging. But one must go on to note that statistics are not absolutes—they are relative. It is of little com-

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fort to a business man to read reports that show an increase in his business if his competitor's increase for the same period is double or triple his own. Before we settle back and assume that all is right in Zion, we must consult other statistics!

Let us consider, for example, the figures provided by Dr. George Gallup concerning the religious literacy of Americans. His analysis, of course, deals with matters a little more difficult to get at. For becoming a member of a church roll is not quite what is meant by becoming in fact a child of God. The two are not synonymous. Dr. Gallup asked a representative group ten questions: Who was the mother of Jesus? Where was Jesus born? What is the first book of the Bible? What is the Holy Trinity? What country ruled Jerusalem during the time of Jesus? Who delivered the Sermon on the Mount? Can you name the founder of one other religion besides Christianity? Can you name one of the prophets mentioned in the Old Testament of the Bible? One person wrote most of the books in the New Testament. Can you name that person? What do the initials "IHS" stand for? The analysis of answers to these questions is little short of shocking: 95 per cent knew that Mary was the mother of Jesus, but only 5 per cent knew that "IHS" stood for Jesus' name in Greek; 49 per cent could correctly identify the first book of the Bible; 64 per cent knew that Jesus was born in Bethlehem; 40 per cent could identify the three persons of the Trinity; 35 per cent knew that Rome governed Palestine at the time of Christ; 30 per cent could identify the founder of one of the religions. But then the results become gloomier. Only 21 per cent could name one of the Old Testament prophets, and only 19 per cent knew that Paul was the human author of a good deal of the New Testament.

Strange Paradox

There is, of course, a difference between religious commitment and religious knowledge. It is possible to possess much religious knowledge and little or no religious experience. But the knowledge is often the foundation of the religious experience, and certainly the experience ought to lead to knowledge.

When we survey those earlier heartening church statistics in the light of these others, the process can be disturbing. The most recent figures available for personal expenditures are for the year 1953. In that year, for religious and welfare activities, we gave as a nation $2,960 million, almost $3 billion. This represents an increase over previous years, and more recent figures would indicate, I am sure, well over $3 billion. But in that same period $5,266 million was spent on tobacco—twice as much as for religious and welfare activities; $9,888 million was spent on alcohol—nearly three times as much; crime cost the nation $20 billion —over six times as much as for religious and welfare activities. Gambling, in all its forms, tops the list at $21 billion—seven times the total provided for religious and welfare activities. How Christian, in fact, are we when we consider all the statistics concerning our way of life toda

Isolate the church statistics, and we may encouraged. Put the church statistics in the setti of all of our expenditures, and they are dwarf and become almost insignificant. Furthermo the $20 billion cost for crime represents an crease of $5 billion over 1951. The increasing c of crime in this period may be accounted for an increase in juvenile delinquency, narcotic a diction, alcoholism and its cognate social evi Thus we are left with a strange paradox: the ri in religious interest and church building a membership is paralleled by a rise in activities a expenditures that are irreligious or antireligiou It is not immediately clear that the increasing prosperous churches have been able to do mu about the ever higher flying social evils of o time—though what those might now be witho the church is unthinkable. One remembers t parable of Jesus concerning the wheat and t tares. Both must grow, it seems, until the harves

In the light of all this one must observe that individuals we are part and parcel of this who statistical picture. We may feel insignificant in r lation to it; but we are nevertheless compone parts of it. And as we study its meaning, we ca begin to grasp something of the work that is y ours to do. We can shake ourselves out of letharg define more sharply the goal that is before us. T American philosopher Emerson remarked whe the Fugitive Slave Law was enacted, "There infamy in the air. I have a new experience. I wak in the morning with the painful sensation, whic I carry about all day, and which, when trace home, is the odious remembrance of that ignomin which has fallen on Massachusetts, which robs th landscape of beauty, and takes the sunshine out o every hour." Perhaps Emerson was unduly sensi tive. But certainly we recognize that as Christian we do represent a large part of the spiritual an the moral sensitivity of the nation. Of all people it is for us to study the statistics descriptive of ou nation's life most deeply—and under God seel the re-creation of our life.

Limited Significance

A second inevitable observation is simply that statistics have a limited significance. They dea with the mass, with the averages; they tell us nothing about the individual. The National Safety Council, for example, can tell us approximately how many persons will die in traffic accidents over a holiday week end. But the Council cannot tell us who they will be! That is the point of the warning signs along the highway which read, "Don't be a statistic." Statistics cannot measure the intangibles; they cannot tell us anything about our neighbor. Since statistics tell us nothing about the individual, it is for the individual to determine his part in the creation of the statistics. We may take the average of all these expenditures and then measure our own effort against the average to determine whether or not we are pulling our weight; to determine the record of our citizenship and Christian stewardship. In other words,

atistics can help us as individuals to take the easure of ourselves, and thus provide us with an strument of self-evaluation. Erich Fromm in s book *Man for Himself* has said:

> Our moral problem is man's indifference to himself. It lies in the fact that we have lost the sense of the significance and uniqueness of the individual, that we have made ourselves into instruments for purposes outside ourselves, that we experience and treat ourselves as commodities, and that our powers have become alienated from ourselves. We have become things and our neighbors have become things.*

t first glance it would seem that statistics encourage this process, this tendency to dissolve ourelves into the crowd. In fact, however, statistics ught to shake us out of that indifference to ourelves and to our neighbors, for they provide us ith a mirror in which we may see ourselves and ake our own measure.

Concern for the Individual

This leads us on to a more important observaion still. The church's concern is with individuals, ot with statistics. Christianity is a personalist aith; it has squarely in view the individual, his alues, his possibilities as a child of God. When the hurch is more concerned about statistics, whether hey involve people or money, then the church has ost the mind of Christ. After the battle of Borolino, Napoleon was greeted enthusiastically by the nessage: "Ours is a glorious victory, sire." And s the emperor smiled, Marshall Ney sobered him vith this comment: "Alas, that there should be welve thousand Frenchmen who do not know that ve have won!" How easy it is to be contented, to e reassured by the church statistics of our time, ntil we think our way imaginatively and sympahetically into the situations represented by indiidual lives. What do the delinquent, the alcoholic, he broken homes, the bereaved, know of the triumphs of the church? What do those who labor among the dispossessed, the socially inferior and defeated, think of the triumph of the church? Our primary task is with individuals who are in need of the gospel, of the ministry of the church, who know nothing about statistical averages and paper victories.

It is instructive to notice where the emphasis falls in the New Testament. Have you not observed Jesus' concern with the individual and his tendency to avoid the crowd? That multitudes followed him provided less inspiration to his spirit than the response of the individual. How attentive he was to Mary, to the woman of Samaria, to Zaccheus, to the blind man on the roadside! His parables reflect his concern for the individual, through whom alone he knew he could reach beyond to the masses of men and women. In the parables of the prodigal son, the lost coin and the wayward sheep, he pressed home this care for the isolated soul. And as his ministry drew on, he selected twelve men and with them shared his secrets, upon them placed his faith, to them gave the great commission that ultimately embraced the world. Never was Jesus preoccupied with the multitudes, with measurable achievements, with balanced books and ledgers. Always his concern was for this man or that woman in whose soul the grace of God could come to fruition.

So it is with the rest of the New Testament. How scarce are the references to numbers. There is one early in the Book of Acts, to the three thousand or more who first responded to the gospel preaching of Peter. But then the arithmetic of the narrative drifts off into vagueness. In the epistles, we read about the churches in Corinth, in Philippi, in Ephesus. But such reports of the life and activities of these churches as we have in the New Testament tell us nothing about their size in relation to their environment, of the budgets upon which they operated. As a matter of fact, there is no evidence of any keeping of records —without which we would find our work impossible. The vision of John on Patmos included "a multitude that no man could number"—but that multitude had been gathered one by one. I do not suggest for one moment that statistics are unimportant. But I do suggest that far more important than statistics is the question, what is taking place in this individual's life and that?

What have statistics to do with you and me? We are interested in statistics as a church and as Christians. We are part of them, they help us to evaluate what we are doing, what we are accomplishing. But our primary concern goes far deeper than any numbers could suggest. It is not how many come to church and to Sunday school that matters so much as what happens in the lives of those who do. Far better that in this place of worship a burden be lifted, a defeat transformed into victory, a shame cleansed, than that all the pews be filled and yet nothing transpire within our hearts. We desire to increase our statistics; but so also do we desire, and more deeply, an increase in the knowledge and the love of God.

*Erich Fromm, *Man for Himself* (New York: Rinehart & Co., 1947). Used by permission.

Autumn

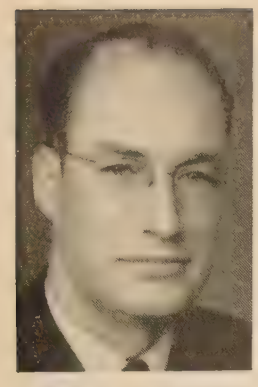
NOW in Thy providence, Lord,
Thou takest away
Green of the leaf, gold of the sun,
The heat of our day.

Now of ourselves, we may think,
Comes will to endure night,
Darkness to baffle, exchange
Blackness for light.

Thine hidden, is ours now the good?
Our garments at touch
Virtue exude? Our slight spirits
Scatter so much?

Now in the night, make us wise
Children of light, knowing
That if we lift any lamp
Thine is its glowing.

SIEGMUND A. E. BETZ.



Thanksgiving Compact

By Albert L. Slack

He is mindful of his covenant for ever,
of the word that he commanded, for a thousand generations.
I Chronicles 16:15.

THANKSGIVING is a Christian attitude of mind and soul. The pity is that too many of us, in our expressions of gratitude are like the strong, silent Vermont farmer who broke his long silence one day by saying to his wife, "Do you know, Sarah, you have meant so much to me that sometimes it's almost more than I can stand not to tell you about it?" Our gratitude to God should be far more spontaneous and joyous than that—a recognition of God as the giver of all things.

In America, thanksgiving has both religious and political significance, as it had also in ancient Israel. The Old Testament is full of the finest expressions of thanksgiving ever written. In I Chronicles 16 we have David's Psalm of Thanksgiving, with its exhortation to the Israelites:

> O give thanks to the Lord, call on his name,
> make known his deeds among the peoples! . . .
> Remember the wonderful works that he has done,
> the wonders he wrought, the judgments he uttered, . . .
> He is mindful of his covenant for ever, . . .
> Declare his glory among the nations, . . .
> O give thanks to the Lord, for he is good;
> for his steadfast love endures for ever!

The Psalmist ties up the personal religious feelings of the people and the destiny of the nation in one great covenant of thanksgiving and devotion to God, recognizing all that he has done.

Mayflower Compact

We can lift almost all of those words out of that ancient setting, put them in our own situation, and see that ours must be just such a Psalm of Thanksgiving, reminding us of our covenant with God and God's covenant with us as a nation. For our beginnings are deeply rooted in man's relationship with God and are in a real sense based on a covenant or compact with God.

This relationship with God was recognized by the Pilgrims. They really set out for Virginia, but lost their course and sailed near Cape Cod to land at Plymouth on December 21, 1620, in the full fury of a New England winter. On November 21, 1620, while still on the Mayflower, the passengers had drawn up what is known as the "Mayflower Compact," founded on the will of the people and signed by 41 mates in the company. It began with recognition of God's rule in their lives:

> In the name of God, Amen. We . . . having undertaken, for the glory of God and advancement of the Christian faith . . . a voyage to plant the first colony in the northern parts of Virginia . . . do by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves into a civil body politic . . .

This compact, which included names of common servants and sailors among its signers, started with a recognition of God and with thanksgiving for what he had done for the Pilgrims. Before they landed they had bound themselves together under God for the advancement of his Kingdom. "This event," says Bancroft, "was the birthday of Constitutional Liberty." In 1802 John Quincy Adams said:

> This is perhaps the only instance in human history of that positive original social compact which speculative philosophers have imagined as the only legitimate source of government. Here is a unanimous and personal assent by all the individuals of the community to the association by which they became a nation. . . . The founders of Plymouth had been impelled by the peculiarities of their situation to examine the subject with deeper and more comprehensive research.

The people who came to our shores made a covenant with God. They gave "thanks to the Lord," as David called upon his people to do. They called upon his name and made his deeds known among his people.

The roots of Thanksgiving Day as a specific festival go back to the days immediately following the landing when the people struggled for survival. The Mayflower carried 102 passengers—men, women and children. Landing as they did in December, they found the problem of survival acute. That first winter half of the original number, including Governor Carver, died of undernourishment, disease and exposure. At one period there were only seven healthy adults able to nurse the sick and hunt for food. They leveled the graves and, when possible, sowed them with grain, to conceal their losses from the Indians.

Looking back to the hardships of that first winter, our New England forefathers had a Thanksgiving Day custom of putting five grains of corn at each place around the table. This was a reminder of the time when the Pilgrims' food was so depleted that only five grains of corn at a time

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e rationed to each individual. It might be a aningful reminder to us if we were to follow s custom and place five grains of corn at each te on Thanksgiving Day.

Our Thanksgiving comes more definitely out of second year's experience at Plymouth. The vest was good, so Governor Bradford sent men to kill wild fowl and game, that the 51 surors might celebrate and enjoy together the its of their labors. Their hospitality was put the test when Chief Massasoit, who had been ited to be a guest at the feast, arrived with of his braves—and several deer that they had led—to share in the three-day celebration.

So it is that the ancient Psalm of Thanksgiving, alling the beginnings of Israel in her relationp with God and all his marvelous works with d—all his marvelous works and the covenant he de with them—is not unrelated to our own exrience. Our nation in a real sense was founded a compact with God, a compact of thanksgiving.

Our Debt to Others

Contrast these two like experiences, in ancient rael and in America, with an isolated modern perience. A west-bound plane, flying over the lantic from Europe to the United States, made hat was meant to be a routine landing on an and. Due to miscalculation on the part of the lot or some fault in the plane itself, the plane ade a very dangerous landing near the brink of sheer cliff. The passengers' panic is understandle. But somehow tragedy was avoided, and the ip rolled to a stop just short of the precipitous op. Panic over, joy surged up. But when the pasngers had hurried from the wreck did they kneel a prayer of thanksgiving as the Pilgrims had elt when their perilous voyage was over? Did ey seem thankful to an all wise Creator and oving Father? No, they went into the near-by ar and had a drink. Has modern man lost his nse of gratitude? Has he forgotten how to be ankful and to whom to express his gratitude?

Dr. Frank Laubach finds Americans lacking gratitude. Too seldom, he says, do we pause consider what part of our heritage in science, athematics, medicine, art and religion we owe those ancient lands which we sometimes count backward. He reminds us that we got our lphabet from the Phoenicians of the eastern editerranean. We learned paper making from he Chinese and Koreans. Printing with movable ype was done in Korea as early as 1403, a generaon before Gutenberg in Europe printed the Bible. he Arabs gave us numbers; the Jews, Judaism nd Christianity.

Volumes could be filled with the list of our debts the people of other lands—debts that we cannot epay except with gratitude. But that gratitude, genuine, can build good will toward the people ow needing help in those lands. Dr. Laubach arned that his initial failure in his missionary ork resulted from his feeling of superiority. He ucceeded as he became really interested in the eople he sought to serve and in the contribution they had made and could make through their religion and culture.

We must not have a superior attitude but humble gratitude for other people's contributions to God's great family of races. So do we create good will and advance the vast campaign for world peace and a better life.

We live off the abundance of the land. Our nation has its granaries filled to overflowing. It is hard for us to remember that there are hungry people in the world. Sometimes a reminder helps. In the hotel apartment of W. Somerset Maugham a visitor noticed an old cracked cup that seemed out of place. Asked about it, Maugham replied that it reminded him that "the best things in life are the simplest—and the least appreciated because we take them for granted." The author explained that he had been among the English citizens in the south of France who, at the time of the fall of France during World War II, were herded into two small cargo vessels. The passengers were crowded, food and water were scarce, enemy submarines were all around. The big moment of each day came when the scanty supplies were rationed. The cracked cup had held Maugham's daily allotment of water. Now, he explained, an occasional drink from it serves to bring him back to earth in a hurry when he finds himself taking things too much for granted. For him it serves as a covenant of thanksgiving.

Occasion for Renewed Devotion

The past 40 years have been troubled by wars, depressions, world turmoil, and now the threat of mass destruction. Yet it will not do for us to throw up our hands and say, "God has forsaken us." God has endowed man with the power of reasoning on the basis of past experiences, with the power of imagination. Man has at his disposal all the tools required to conquer whatever confronts him—disease, diminishing food supplies, transportation handicaps. One can only feel that God expects man to take care of this world within the framework of God's covenant, depending upon God's help.

Man can work out his destiny with God as did David's people and the brave, determined men and women who came to these shores. Man can do this as long as he accepts his potentialities as a child of God—accepts his ten talents and uses them. Many people who would claim that God had forsaken them would find, if they examined their lives more closely, that they actually have forsaken God, or that man has forsaken man and thereby also forsaken his Creator.

We shall miss our historical and religious destiny if we turn to the secular to find life's meaning and the answer to our searching. Therefore, I would suggest that this Thanksgiving Day be a time of renewal of our devotion to God, and that we make on this day a Thanksgiving Compact with God, recognizing him and giving thanks to him as did David of old—a compact that will bring us safely and together to the shore of brotherhood and peace.

Pioneers in the Parlor

By Harvey Seifert

"For it would have been better for us to serve the Egyptians than to die in the wilderness." Exodus 14:12.

TO the phrases "bats in the belfry" and "bull in a china shop" let me add a third: "pioneers in the parlor." All of these are references to misplaced items. Bats do not belong in the kind of human belfry to which the saying refers. A bull ought to be kept out of the china. The parlor is not a proper habitat for a frontiersman. Yet we often have trouble keeping pioneers in their proper place.

One of the most celebrated events in the history of the Hebrews was the march from Egypt and the deliverance at the Red Sea. It was *after* the event that the people sang:

> "I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea." (Exodus 15:1).

Before the event, when their deliverance depended on a bold thrust across the frontier, these same people had said, "It would have been better for us to serve the Egyptians than to die in the wilderness." Their longing for a familiar fireside, even in slave quarters, was there, proving stronger than the appeal of an undiscovered promised land.

Conflicting Desires

These two desires are also at war within each of us. We take pride in our pioneer tradition, and we would like to prove worthy of our lineage. Unfortunately, we also enjoy the comfort of accustomed reclining places. The creative actions we admire are often much different from the deeds we habitually perform.

Part of our highest heritage is the legacy of the pioneer, guiding a frail sailing vessel across the seas or conquering a continent one step at a time. This spirit is a revered aspect of the American way. The greatness of this nation was made possible by those inventive geniuses who pushed across all existing boundaries of knowledge, whether geographical, technological or social.

This spirit is also a basic demand of the Christian faith. By its very nature, vital religion con stantly confronts us with an unrealized idea The will of God is a goal of perfection befor which each one of us falls short. To the sincer follower the command always is, "Forwar march." Abraham, Moses, the prophets, Jesus— all of these smashed across frontiers instead o sitting complacently beside the firesides of ancien accomplishment. The writer of Hebrews said o such spirits, "They desire a better country, tha is a heavenly one. Therefore God is not ashamed t be called their God" (11:16). This is both ou heritage and our calling.

Four Classifications

Yet we measure up to this standard only by degrees. The supporters of any good cause can roughly be divided into four groups. (This omits the opponents. Supporters themselves are often enough of a problem.)

One group is composed of those who are the first to cross any frontier. Their bones are frequently bleached in the desert. Yet enough of them may get through to open a new continent. It is to this group that all of us wish we might belong. It is to this group that Jesus and the prophets and the saints did belong. One man can often make the difference, if he acts soon enough, and vigorously enough. High religion calls us more often to be that one man.

Then there comes the later wave of pioneers. They also leave their former homes, but they wait until the trails are worn smooth, the hardships less, and the redskins liquidated. They raise a characteristic question: "Is it safe?" This is as though Jesus had said, "Of course I will go to Jerusalem—whenever I can be assured of safe conduct."

In one of the first woman suffrage parades in New York it is said that 89 brave men dared to march. After woman suffrage had been adopted, another parade was held in celebration. This original small group of men was invited to march in one section. On the day of the festivities all 520 of the original 89 appeared. Before you laugh too hard about that, ask yourself how often you have waited until the band wagon began to roll before you jumped into a front seat to toot a trumpet!

A third group of the supporters of any cause consists of those who stay at home and send sup-

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ies. They never leave their sheltered habitations, t they do make it easier for those who penetrate e wilderness. If you have ever worked hard for worth-while community goal you have had some- e say to you, "I can do more for your cause if I not join your organization." This is sometimes ue, but more often it is not. To be sure, we can- t all be missionaries for every good cause. Many ust stay behind to send out supplies. But each of must be a missionary in some cause. Otherwise e live a pseudo-gospel, honoring a caricature of sus. Those who merely send supplies act as ough Jesus had said to Peter, "You go on down Jerusalem. I will pray for you, and send you me money occasionally."

A fourth group of those on the progressive side an issue consists of the many who merely ap- rove the project. They neither participate ac- ively nor send supplies. Their support is confined an occasional grunt of approval from the depths their easy chairs. They sing about Davy rockett while they themselves live in a home far emoved from "the savage and the wild." This is e most numerous species of supporter, and the ast helpful. These are the pioneers in the parlor hose inactivity results in a surrender of the good a more vigorous evil. After all, an easy chair is ot a strategic position from which to oppose odern materialism, totalitarianism or milita- ism. Thoreau once remarked, "There are thou- ands who are *in opinion* opposed to slavery and ar, who yet do nothing to put an end to them. here are nine hundred and ninety-nine patrons f virtue to every virtuous man."

Where Do You Stand?

What is your P. P. Q., or "pioneering practice uotient"? In which of these four groups do you tand with respect to the important issues of our ime? In the crucial program of Christian evange- ism, are you among the first to cross the frontier? Or do you wait until others have smoothed the way? Do you stay at home and send a contribu- ion toward the minister's salary? Do you merely express occasional approval of the idea?

In which of these four groups do you place your- self in the religious education program of your church? Or the struggle for world peace? Or the defense of democratic liberties against attackers from both right and left? In the seeking of equal opportunities for racial minorities, are you among the first to act? Do you wait until the expression of Christian opinion is safe? Or do you merely write a check or inwardly applaud those who struggle for justice?

Once again our need is for a more thorough in- tegration of the theory we accept and the conduct we practice. We honor the pioneers in the abstract, but we do not ourselves cross frontiers in the con- crete. Each of us would accept four propositions I am about to state with his mind. If we accepted them with our lives, we would of necessity leave the parlor for the frontier.

The first of these propositions is self-evident. There is never improvement without change. New territory cannot be cleared without leaving old settlements. The child matures, and he puts away childish things. A new industrial process is developed, and the old is abandoned. If world peace or any other social improvement is to be achieved, some aspects of our present practice must be rejected. Improvement is impossible without change.

Logically this is foolproof, but psychologically this is hard to accept. Have you really incorporated this proposition in your life? Do you actively advocate progressive change at any important points of imperfection? If we are to redeem the world, we cannot be like the world. Society will not heed the calling of God until it leaves its sin. Calling men to a better way is the inescapable business of the church and the churchman.

Hope in Creative Minorities

A second proposition immediately follows. Those who advocate any specific change are always in a minority. Shadrach, Meshach and Abednego stood alone while all the judges, treasurers and "important" people bowed before the image. Jesus and his disciples, because they advocated a better way, found themselves differing from the great majority who practiced the existing way. The hope of the world always lies in its creative minorities. Again and again many have owed much to a few.

This leads to another test question for each one of us to ask himself. Am I at any significant points in a minority? Ask the question not only with respect to such matters as the use of profanity, but also with respect to the major issues of our time. This can even become a rough test of the creativity of our lives. To how many advanced minorities do we belong?

A third observation is even more disturbing. There is no significant minority which does not suffer. Sometimes it is only the discomfort of opposition or pressure or ostracism. At other times it may become the suffering of deprivation or persecution. Shadrach, Meshach and Abednego were thrown into a fiery furnace. Wendell Phillips, the anti-slavery orator, faced hostile crowds and occasional missiles, but he spoke through the stones to the heart of a nation. Always the world has said, "Carry that cross up that hill." Only later generations have seen the cross bearer to be a Savior.

Improvement Means Change

Today we face a determined drive to keep social pioneers in the parlor. Many among us are resorting to techniques of pressure, intimidation and false accusation to coerce conformity to patterns of the present. We have developed new devices for posting guards at the door and placing bars on the window of anyone who criticizes us and advocates improvement.

In this kind of situation, do you feel any pressure or discomfort because of your Christian commitment? If you do not, it is because you have not pushed far enough ahead in the requirements of your religion.

This leads to a fourth observation which must also be made. There is no deep fellowship with God unless we move adventurously ahead, accepting whatever suffering may come. Pioneers who prefer the parlor do not thoroughly share the creative purposes of God. Without a complete commitment to his perfect will, our lives are not fully open to the gift of his power. It was in the fiery furnace that Shadrach, Meshach and Abednego were joined by a fourth, whose appearance was "like a son of the gods." Jesus said, "Woe to you, when all men speak well of you" (Luke 6:26). He also said, "*Blessed* are you when men revile you and persecute you" (Matt. 5:11). During the tribulations that accompany a forthright stand, many a man has found a richness of fellowship with God, which in easier days was not even suspected as possible.

Look again at Jesus. Put your words in his mouth and listen to their sound. The rationalizations which we accept are the temptations he rejected. The theme we have been discussing was precisely the issue near the end of his ministry. Why not stay in Galilee rather than go to Jerusalem? Why not act a little less openly or vigorously? Why not wait until the time was more "propitious" —perhaps 30 years, or 60, or 600 years? Why not return to a Galilean parlor? Would it not be better to live in Egypt than to die in the wilderness?

It was to this temptation that Jesus shouted, "Get behind me Satan" (Matt. 16:23). He knew that the place for the pioneer was not in a populated parlor but on the lonely frontier. The Gospel of John describes this drama which should be more often repeated by us, his disciples. In those last days, knowing that orders had been issued for the arrest of Jesus, the crowds in the Temple were saying, "What do you think? That he will not come to the feast?" Then the record reports, "*Six days before* the Passover, Jesus came to Bethany," and thence immediately to Jerusalem (John 11:56, 12:1).

A Pastoral Prayer

By John W. Townsend
Federated Church, Chagrin Falls, Ohio

O THOU who art Lord of all worlds, yet who carest enough for us to be called Father, we offer unto Thee our common praise and prayer. We thank Thee, O Father, for things great and small. For great things like life and knowledge and freedom, we praise Thee, and for more common things like home and food and warmth and beauty. May the appreciation of our blessings grow and may we never cease to acknowledge their source.

Yet even now, O God, there is a sense of unworthiness within us. Thou art so loving and we are so exploitative; Thou art the truth and we are filled with falsehood; Thou art holy and we have often been profane. Make us warmly aware now of Thy forgiveness in so far as each of us truly prays for it.

We ask Thy blessing upon those whom we name now to ourselves. Thou knowest them better than we do and knowest their problems and their needs. Respond to their illness of body and mind with Thy healing power. Take away their fears and frustrations through an inner revelation of Thy goodness and Thy love.

And for ourselves, O Father, we open now our souls to Thy message and Thy Spirit. We know Thou dost see us as we are and dost love us just the same. Send us forth from here doers of Thy Word and not hearers only, through the help of Jesus Christ our Lord. Amen.

LESSON FROM THE AIRLINE PILOTS

A Children's Sermon by Lloyd N. Whyte

Shenandoah Baptist, Miami, Florida

MANY of you have been passengers on commercial airliners or have gone to the airport to see them come and go. I am sure you have noticed the official-looking briefcases that the pilot and co-pilot carry. Sometimes the pilots call these cases their "brains."

In these cases is a lot of information: weather charts, company operation rules, government regulations, details about airports and other useful data. Now a pilot is a highly trained man and knows how to fly a plane; yet he would not think of being without this important case. As he directs the big plane he would be uneasy without it.

We are God's highest creation—able to think, plan, act and do many wonderful things. Because we are so able, many people think they can do everything and anything on their own. They feel so self-sufficient that they seldom go to church or Sunday school, they fail to study the Bible, and many times they refuse to acknowledge God as their heavenly Father or Jesus as Savior and Lord. When they get into a difficult spot they have nothing to turn to for help, and they usually fail and hurt others as they go down.

The Christian ought to be at least as wise as the airplane pilot, always prepared for emergencies in the ways of life, using every available help for straight, safe living. Next time you go to the airport, look for the pilot and the information case he calls his "brains."

Pulpit Calendar

Nov. 1—All Saints' Day.
Nov. 4—World Community Day.
Nov. 6—23rd Sunday after Pentecost.
Nov. 6-12—American Education Week.
Nov. 11—Armistice Day.
Nov. 13—United Church Canvass Sunday.
Nov. 20—25th Sunday after Pentecost.
Nov. 24—Thanksgiving Day.
Nov. 27—Advent Sunday. Stewardship Day.
Dec. 4—2nd Sunday in Advent.
Dec. 11—Universal Bible Sunday.
Dec. 18—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 31—New Year's Eve.
Jan. 1—New Year's Day.
Jan. 1-8—Universal Week of Prayer.
Jan. 6—Epiphany.
Jan. 8—1st Sunday after Epiphany.
Jan. 15—2nd Sunday after Epiphany.
Jan. 15-21—Church and Economic Life Week.
Jan. 17-24—Week of Prayer for Christian Unity.
Jan. 22—3rd Sunday after Epiphany.
Jan. 29—4th Sunday after Epiphany.
Jan. 29-Feb. 5—Youth Week.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

One Church Did It

THE scholarship committee of First Methodist Church, Santa Monica, Calif., in September announced the awarding of six scholarships made available by the Woman's Society of Christian Service and the general church budget. All but one of these are restricted to young people who are definitely planning to enter full-time Christian service.

As reported in the *First Methodist Sentinel*, recipients of the scholarships and amounts were as follows: Gerald F. Forshey (second year), Iliff School of Theology, $750; Shirley Howard, Albion College, $750; Richard Rowe, Boston University School of Theology, $250; Earlene Carter, University of California at Los Angeles, $250 (unrestricted); Bobbie Lambert, Scarritt College, $100 (book purchase allotment); Susan Bartholomew, College of the Pacific, $250 (tuition credit).

This church's scholarship committee has found a definite need for a revolving fund from which temporary allotments of relatively small amounts can be made at any time during the year, to tide students over emergencies. A real and highly desirable service could be rendered also by the availability of more scholarship funds that are not restricted."

3 SIGNIFICANT NEW BOOKS

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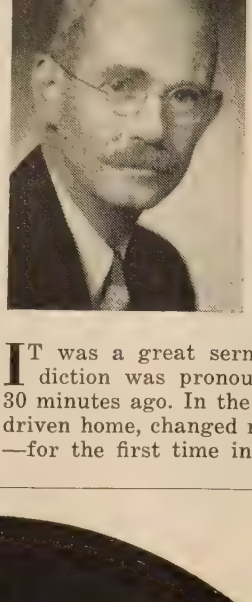

Pulpit Patter

By Morton S. Enslin

Thanks, Mr. Preacher

IT was a great sermon. The benediction was pronounced less than 30 minutes ago. In the interim I have driven home, changed my clothes, and —for the first time in my life—been unable to resist the impulse to tell the world (or the little portion of it which reads this column) so. I didn't mention it to the preacher himself for it really did not seem necessary. He had preached the sermon. That in itself was enough of a reward; and a line of people was forming in the churchyard before the meetinghouse to speak to him. Yes, he has sense enough not to block the one exit and thus create a bottleneck. He stands over in the yard, and apparently no one thinks him aloof. Since I had chatted with him earlier in the morning, I thought it unnecessary to add to the line. More than that, the sermon had done something to me, and I was not anxious to talk. It was precisely the sort of sermon I have heard him preach on many a Sunday morning since he came to the little church three miles from where we spend that portion of each summer which recent years have conspired to make increasingly short and hurried.

He Is Himself

He is an amazing preacher. Again and again I have said to my wife as we have been driving home: "What a man! He violates every rule of homiletics, and the sermon was a honey." A couple of years ago we had as a week-end house guest another minister—the pastor of a downtown city church and himself a preacher who has regularly kept me not only awake but frequently on edge. On the way home from Harwich my friend said to me: "Well, they tell me that I am down to earth in my sermons, but I am not in that boy's class."

His subjects are always homely, in the realm in which we all live, and he speaks a language "understanded of the people." I have never heard a burst of inspired sacred oratory from him. (Incidentally, now that I think of it, I can't remember hearing him pray for a shovelful of coals hot off the altar.) Neither the *vox humana* nor the *tremolo* stop is on his keyboard. None of the old tear jerkers are dragged in. He uses illustrations, but they are not imported from the musty arcana from which most of the *fabula homiletica* emanate. His stories are as down to earth as the rest of his sermon—yes, and as he is. That probably is the reason for his amazing ability. He is himself. He preaches the way he wants to, not the way the

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g shots indicate is their way and accordingly) God's.

Never does he preach without one more stories which produce nuckles, not infrequently hearty ughs. Yet they are never cheap, nor he. They are as natural as the bail n a pail, and as useful in giving you firm handhold. Sure we laugh. But is never *at;* it is always *with* the reacher.

We Follow His Lead

As I think back over the sermons have heard him preach, I can't remember a time when I have engaged in that form of mental clerical assist which I openly confess has not infrequently been an aid to me 'twixt text and benediction, viz., thinking how I would preach a sermon on the magnificent text or theme indicated but promptly neglected. No, when this man preaches I am content to follow his lead.

Again and again I have asked myself, Why? What is the secret of his preaching? Why does it attract me and so many others? In a meeting-house where elbowroom and end seats were never hard to get, he packs them in—in hot weather (and was it hot this summer!) and in rain; that is, in all kinds of Sunday-morning weather, when it is too good to go to church, or too bad. And I don't believe this is simply incidental, a symptom of the great upsurge of religion—at least of churchgoing—about which I hear much but have personally seen little.

This morning's sermon gave me the answer. Like most obvious things, it was too obvious to be easily seen. As we drove home I said to my wife: "He is an amazing man. Every time he preaches it seems to me that he is talking entirely to me." And she replied: "Yes, and everyone else feels the same way." She was right. That is the reason for our friend's strange power. He speaks to the condition of men. That lovely old phrase is still in date. Most of us have our problems, our worries, our dreams, our struggles, our weaknesses. He seems to realize that fact and, without parade, accept it. He never reaches down, nor does he seem to strain to reach up. He is himself, and he does talk to our condition. To me, that is great preaching.

His subject this morning? It was "Where Do You Live?" But that was almost incidental. It was a fine subject. But many cooks can spoil a choice three-pound sirloin steak. The point is that he talked with me and made me try to face and answer that fairly searching question. My sober senses tell me that probably others found it so too. At the moment that seems less important. He spoke to my condition, and in hearing him I felt my hands grow stronger.

Education Alone Cannot Save Us

By C. O. Basinger

First Congregational, Keokuk, Iowa

DURING the latter part of the 19th century, Horace Mann, founder of the American system of public school education and a man for whom schools have been named throughout these United States, declared that, if only all the people of this fair land were educated, we could eliminate such scourges as war, poverty and disease. He sincerely meant it. How tragic would be his disappointment if he could take a glimpse into this turgid 20th century and witness the unrest, the discontent, the uncertainty, the fear, violence, unhappiness and confusion so widely prevalent! Our wars have not become *less* frequent because of the progress of science and knowledge; they have become *more* frequent. And of greater consequence, they have become more intense and destructive. Strangely, enough, it is the nations with the greatest degree of education for their people which have become the most warlike. War doesn't come about because of ignorance. It comes about because the means of communication are such that men's minds can be more easily swayed.

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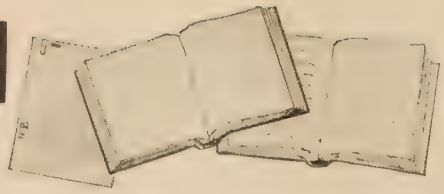

THE person in quest of a teacher of high intellectual ability coupled with a worldly "grasp of things" need not look far. . . . Nor need the student who looks for a teacher of cynical oratory and sarcastic wit look long. . . .

What is especially disturbing is the feeling that leaders in the intellectual and religious world do not seem to want to be saintly men, that saintliness is "out of style" in the academic world, that humility is no longer a sign of greatness but a symbol of weakness. Here is the crucial and somber shadow which crosses the path of those in quest of saintly traits: the dark and awful hint that thinking men no longer need humility let alone that deep sense of wonder as they stand amidst their brothers and search the heavens for meaning.—*Orlo Strunk, Jr., "The Search for Saintly Traits,"* Association of American Colleges Bulletin, *pp. 257-58, May 1955.**

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"BLESSED are the peacemakers," not the weak but the strong. Any man can be a peace*breaker*, only the dedicated strong can be peace*makers*. The peacemaker seeks to maintain wholeness of life against those who would wreck it. The Peacemaker would heal life's divisions, and make of its fragments a whole.—*Frederick M. Meek,* The Life to Live *(New York: Oxford University Press, 1955).**

"ANY war's stupid, but it's a chance to get out of the old rut and do something different. Don't you ever get tired of doing the same thing day after day? I do. I get so sick of it I'd almost do anything to get away from it. And a war is the one big adventure of a lifetime, Brack. It gives a meaning to what you're doing. Do you know what I mean? Stupid or not, it's the one time in your whole life when you'll really know what you're aiming at. No doubts, no worries. You've got only one thing to do. That could be kind of comforting, I think."—*Maxwell Griffith,* The Gadget Maker *(Philadelphia: Lippincott. Copyright, 1954, by Maxwell Griffith).**

THE 19th-century Priest of Ars, M. Vianney, found that one of his peasant parishioners often spent long periods kneeling before the altar. When asked by the priest what he said to God, the peasant replied: "Oh, he looks at me, and I look at him." Such practice of the presence of God is affirmative, and full of content.—*Marjorie Wilkinson,* Walking in the Light *(Nashville: Abingdon, 1955).**

IS this not one main object of our gathering round the Table of the Lord? For the Sacrament summons us to look away from ourselves, away from the dreary frustration of wrecked vows and broken dreams—away to a cross towering over the wrecks of time, and to a love that has borne our sins in its own body on the tree, and to the living Lord who still comes back to his friends on the first day of the week and communes with them and is known in the breaking of bread. It is on Jesus, crucified and risen, that all our thoughts this day are focused. Beyond our futile striving shines his sufficiency; and beyond our perplexities, his peace. He is able. —*James S. Stewart, "He Is Able,"* The Sacramental Table, *George Johnstone Jeffrey, ed. (New York: Harper, 1955).**

TO have our pride of perspective rebuked and exposed is the beginning of wisdom. The man who knows that he can never completely escape his own limited perspective is the man most likely to surmount it.—*J. Harry Cotton, "Religion in the Liberal Arts Curriculum,"* Association of American Colleges Bulletin, *p. 238, May 1955.**

SOMEONE tells of a little English hamlet, removed from the main highway, in which there is a tiny cemetery. Near by is a crudely painted sign, "No road beyond the cemetery." That is what Caesar's seal and the stone was saying: "Nothing beyond this. This is the end. Take good heed, all of you who pass by, and all you who out of curiosity come to look. This is what comes to a man who believes as he did, who lives as he did, who trusts as he did." There was the forbidding stone, crudely round, like a universal period set at the end of his life, saying stolidly, "A full stop. This is the end." So said the grim-faced world, and thus our fearful grim-faced world still lives!—*Frederick M. Meek,* The Life to Live *(New York: Oxford University Press, 1955).**

NEVER confuse movement with action.—*Ernest Hemingway to Marlene Dietrich, in "The Most Fascinating Man I Know," by Marlene Dietrich. Reprinted from* This Week Magazine *Corporation, Feb. 13, 1955.**

WE do not buy immortality with our good works. What can we offer that is worth what we hope to receive? Let me illustrate. A small child comes to the Washington Monument with his life's savings clutched in his hand. He goes to the guard and offers to buy the monument. Unclasping his fist, he shows thirty cents. The kindly guard must explain. First, some things are not for sale. Second, if the monument were for sale, thirty cents would not be enough to buy it. Most important of all, the child does not need to buy the Washington Monument; he already owns it.—*Andrew V. Blackwood, Jr.,* The Voice from the Cross *(Grand Rapids: Baker Book House, 1955).**

WE may feel well and yet not be whole. I think of a man who is pretty nearly a perfect physical specimen. He is never sick. He is able to eat what he likes and do pretty much what he pleases. He feels well. But he certainly is not living a whole, full life as his Creator intended. He is merely self-contained in too small a container.—*Ralph W. Sockman,* The Whole Armor of God *(Nashville: Abingdon, 1955).**

IN *Julius Caesar,* as always in Shakespeare, men are not the creatures of circumstance; they are the creators of circumstance. In *Julius Caesar,* as always in Shakespeare, destiny is the imprint of character.—*Ernest Marshall Howse,* Spiritual Values in Shakespeare *(Nashville: Abingdon, 1955).**

HE brought light out of darkness, not out of a lesser light; He can bring thy summer out of winter, though thou have no spring; though in the ways of fortune, or understanding, or conscience, thou have been benighted till now, wintered and frozen, clouded and eclipsed, damped and benumbed, smothered and stupefied till now, God comes to thee, not as the dawning of the day, not as in bud of spring—but as the sun at noon.—*John Donne,* Sermon II, *as quoted by Edward N. West in* Meditations on the Gospel of St. John *(New York: Harper, 1955).**

HOW He has trusted us and how we have failed Him—we who have made the most solemn vows of loyalty to Him! . . . Dr. Gossip tells of his chaplain days in the first World War; how a young officer badly bungled a task assigned to him and rather disgraced himself. Nothing daunted, his colonel sent him out next day to the same task, whereupon he retrieved his honor and won a decoration. When his chaplain congratulated him, he cried, with a kind of indignation, at being praised, "What else could I do? I failed the man and he went on trusting me!"—*Adam W. Burnet, "The Washing of the Disciples' Feet,"* The Sacramental Table, *George Johnstone Jeffrey, ed. (New York: Harper, 1955).**

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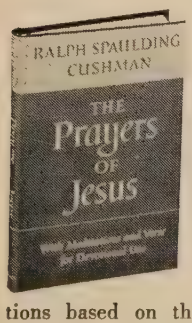

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Thanksgiving, 1955

By David H. Burr

Minister, Presbyterian Church, Charlottesville, Va.

THIS year again, has come a proclamation to the citizens of this country,
stating that Thursday, November 24,
is to be set aside as a day for special Thanksgiving in all the land.
The proclamation was in keeping with a custom that was begun by the early
settlers of the country,
and has now become a recognized annual observance.

This is a day in which congregations of all faiths and denominations
have opportunity to join in services of prayer and thanksgiving for
God's gracious and abundant care throughout the year.
In respect to this day
the stores are closed,
the schools are recessed,
and, as in years past,
great feasts decorate our tables to give evidence of the abundance of all
that we have.

In the large cities
a real drama is taking place
as the rich and the poor
make their way in and out of churches and synagogues,
murmuring their prayers of thanks for God's goodness to them.
And over the countryside,
in the small towns and villages,
there is the inspiration that comes from hearing the church bell
as it calls the thankful to services of song and prayer.

And yet, though this drama of Thanksgiving,
celebrated all over the country,
is inspiring to our spirits,
heartwarming with its prayers and services,
though it is a wonderful experience for all of us to share,
the spiritual observance of Thanksgiving has become a sham and a
pretense.

Thanksgiving, as a sacred day, set aside,
has been robbed of its holiness and true spirit.
Though churches open their doors all across the land,
and endless prayers are offered,
and loving anthems raised,
for the most part,
our celebration has become as pagan as those who worshiped before a
golden calf.

When the ancient Hebrew entered the synagogue for a prayer of Thanksgiving,
His whole being was stirred with one thought:
that he stood before God—
the creator of the ends of the earth,
majestic and holy,
righteous and everlasting.
It was an experience that caused excitement in the blood and in the very roots of
being.

"Bless the Lord, O my soul;
and all that is within me,
bless his holy name!"

It was an experience that humbled the man,
that made him feel his helplessness before God,
and, in his humility,
caused him to confess his erring way,
to pour out his heart,
and there to refresh himself in God's holiness.
He could do no other,
for this was God before whom he stood—
the God who accepts no sham or pretense,
no falseness or deception from anyone.

When those early Pilgrim fathers
called together the little band of the faithful around the tables that held their
harvest,

it was not only to give thanks unto One who daily walked beside them,
fed them,
and led them,
but it was to dedicate anew their future lives unto his eternal keeping.

They knew by heart the truth of the psalmist:
"The Lord has established his throne in the heavens,
And his kingdom rules over all."

To give thanks before God means little,
unless there is something given in return;
unless there is a determination to give more of oneself to him.
For, unless we are stirred with a deep sense of the greatness of God,
of his absolute lordship over life,
of his benefits to us,
and the need of our renewed obedience to him,
words of thanksgiving fall meaningless in the air.

There was a day in Old Testament history
that much resembles the sham and the pretense that drapes the way we give thanks today.
The prophets had repeatedly warned those people that unless their prayers of thanksgiving were from the heart,
unless their worship produced more obedience in their lives,
the wrath of the Lord would come upon them.

Speaking through the lips of the prophet Isaiah in the Temple at Jerusalem, God said to these people:

"What to me is the multitude of your sacrifices? . . .
Your new moons and your appointed feasts
my soul hates; . . .
When you spread forth your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen; . . .
Wash yourselves; make yourselves clean;
remove the evil of your doings
from before my eyes;
cease to do evil,
learn to do good; . . .
If you are willing and obedient,
you shall eat the good of the land;
But if you refuse and rebel,
you shall be devoured by the sword."

And Isaiah records that because the people did not heed the word of God
the ravages of war soon took away the peace and prosperity of Jerusalem,
and as a city it was left in smoking ashes.

This day that we set aside each year as Thanksgiving Day
did not originate to announce the Christmas shopping season,
nor the commercial tags placed upon it.
This day is not primarily a day for feasting and gluttony.
It is not a day to take pride in our abundance,
but it is a day set aside to praise the greatness,
the goodness and the mercies of God.
It is a day for us to humble ourselves in his sight
and pledge ourselves to greater and more steadfast obedience to him.

In our prosperity and abundance,
we cannot afford to make the same mistake which the citizens of Jerusalem made so long ago.
We cannot afford to test the goodness of God with empty prayers,
shallow promises and weak principles.

Because we live in a land of great wealth,
there is no assurance that such will always be the case.
History has proved that the ungodly nation shall suffer,
and until we are willing to give in return,
as he has given to us,
we stand in judgment before the Lord.
Let us on this Thanksgiving Day remember that it is only in the goodness,
the mercy and love of the eternal God
that we enjoy abundance.

Now may God bless you
as you give thanks and strive to give yourself.

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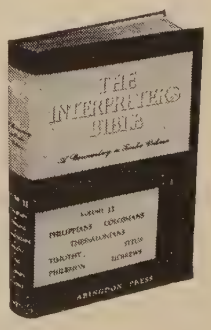

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a picture that one has a little question whether the effect of the book will be altogether what was intended. It is meant to be a rallying cry, a call to action. Things seem to be going so well, though, that some helpers may be a little lulled. An account of some of our failures might make many more alert. T.A.G.

What Is Enough?

A Stewardship Sermon

By Douglas Harwood

Federated Church, Lewiston, Me.

"You have been going about this mountain country long enough." Deuteronomy 2:3.

MOSES led the Hebrews out of slavery in Egypt and they were in the wilderness 40 years. They stayed around Mt. Sinai, becoming organized as free people. Moses delivered to them the rules for their lives in the Ten Commandments. Then the day came when they were to move on to the Promised Land. The Lord said to Moses: "You have been going about this mountain country long enough." That is, "You have stayed here long enough."

This morning I want to share with you the thinking and counsel of church leaders on the question of what is enough, in relation to our stewardship as individuals and as a church.

A year ago we recognized the fiftieth anniversary of this church building. Earlier this month we marked the centennial of the Pine Street church. From reading the records and from conversations with the older members, I find it apparent that over the years our two churches did not develop an effective stewardship program to provide for the life and work of the churches.

Those of us who have been in other churches know that what happened here was true in all American churches. But it is also true that many churches have solved this common problem. They faced their situation with courage and faith, and came to new health and vigor.

The question I want to ask now is whether we of the church have not been going around the mountain country of underdeveloped stewardship long enough.

What the Church Needs

I wish some research scholars would write the story of church finances, telling why we do what we do. We are familiar with the outline. The New England meetinghouse was maintained by donations in kind. Someone gave the land, others gave timber, sawing, nails, shingles—all from local sources. To pay for glass and the bell, pews were sold. The Bible, communion ware and baptismal font were special gifts. Every pew holder bought a hymn book. The offering paid the minister. Special offerings were taken for home and foreign missions. When new shingles and paint were needed, a subscription list went around. When stoves were added, stumpage was given and the men had a woodcutting bee, with the ladies providing a dinner.

That was sufficient in its time. But the program of the church grew. The Sunday school developed; organs were needed; coal replaced wood; insurance, electricity, the parsonage lengthened the budget. The one-room church was no longer adequate. So pew rents were added when Sunday collections were not sufficient as tithing unfortunately diminished. Offering envelopes appeared 60 years ago. The Ladies Aid took up some of the slack. The Every Member Canvass and its improvement are the latest development.

Now, in our time, further steps are being taken by many churches. We are not abandoning the best features of the past. We are looking at today, re-examining our whole stewardship of time, abilities and material possessions, seeking new ways to fulfill their ancient purpose of service to God and man. Of course, we want to fulfill our purpose. Of course, we want to serve God and man. The question is how and when and where? What is enough?

What a Member Needs to Give

The basic philosophy of Christian stewardship has one primary emphasis. It is not how much the church needs, but rather how much a member needs to give. Not, I will give my share or as much as any other, but rather, I will give so that I may live in spiritual health. Christian stewardship says that spiritual well-being requires that we devote enough to keep ourselves healthy.

You know the national figures—how Americans spend more for liquor, tobacco and entertainment than for education and the church. What happens to people who do that? Education and the church suffer, but the people—what happens to them? From indifference, selfishness and other spiritual sickness, they die.

The Dead Sea is called "dead" because it has no outlet. The river Jordan brings into it water with an unusually high salt content. Water evaporates, but the salt remains, so that no fish can live in the Dead Sea.

It is not church bills that I am primarily concerned about. It is our individual bill of health—the outlets for what we have received, what we ought to do about the most important part of our life in order that we may live in good health.

We have been going around this mountain country of underdeveloped stewardship long enough. Now let us set out to the Promised Land to find new health and vigor for ourselves and our church.

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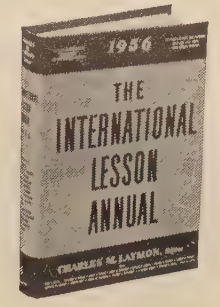

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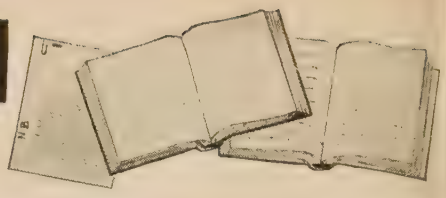

IT is absurd to talk as though religious differences are the most explosive [problem] in American society. We live in a period when McCarthyites and anti-McCarthyites can hardly meet over a friendly cocktail, but Roman Catholics, Protestants, Jews and agnostics get along quite well together for the most part. And it might be noted that the witches we hunt today are political witches.—*Chad Walsh, "Religion in Liberal Arts Education,"* Association of American Colleges Bulletin, *p. 245, May 1955.**

THERE are many who clamor for a definition of God. You can no more define God than you can catch a fragrant spring breeze in a paper bag. Catch the breeze in the bag and what do you have when you examine it—a fragrant spring breeze? No, you have a sackful of stale air! Catch God in a definition and what do you have —God? No, you have some inadequate human terms, invented by men to describe their common experiences, and by their nature, utterly incapable of describing the infinite. — *Charles B. Templeton,* Life Looks Up *(New York: Harper, 1955).**

MEN often confuse themselves by balking at the miracle of the loaves and fishes when they can with great ease believe that Jesus reformed a thief during the short time both of them were hanging on adjoining crosses. This is to underestimate bread and overestimate thieves, and in both instances to misunderstand just who Jesus really is.—*Edward N. West,* Meditations on the Gospel of St. John *(New York: Harper, 1955).**

THE men and women who have had the most profound understanding of life have been sharing mourners. L. P. Jacks described it in his day: "We are all stockholders in human misery and degradation." There is no escape from this responsibility. John Woolman, the sensitive American Quaker, said, "I felt the depth and extent of the misery of my fellow-creatures separated from Divine harmony, and it was greater than I could bear, and I was crushed under it."

Wilberforce, seeking the freedom of the British slaves without recourse to war, arose in his place in the House of Commons to summon his whole nation to mourning because of the wrongs of slavery. "I mean not to accuse anyone, but to take the shame upon myself in common with the whole Parliament of Great Britain, for having this horrid trade carried on under our authority. We are all guilty."—*Frederick M. Meek,* The Life to Live *(New York: Oxford University Press, 1955).**

PERSONALITY is not something with a steel casing around it, as it were; it is porous. It is a paradox, of which we are all aware, that a man never ceases to be himself, yet under the influence of another he becomes somebody quite different from what he was before.—*Nathaniel Micklem,* Ultimate Questions *(Nashville: Abingdon, 1955).**

AS the "life" that Christ gives is more than protoplasmic activity, so the "death" which he saves us is more than stoppage of the heartbeat.—*Andrew W. Blackwood, Jr.,* The Voice from the Cross *(Grand Rapids: Baker Book House, 1955).**

THE fruits of religion, whether the word be narrowly or broadly defined, are not always lovely. The Grand Inquisitor must be balanced against St. Francis, Dr. Malan against Dr. Schweitzer. Genuine atheism is sometimes more godly than some kinds of godliness.—*Chad Walsh, "Religion in Liberal Arts Education,"* Association of American Colleges Bulletin. *p. 240, May 1955.**

Of Such Small Things

A cup of wine,
A crust of bread
Christ gave—no more.
Such tiny weapons, these,
To wage a war!

And yet, through every age
These arms prevailed
When man
And his dread implements
Have failed.

A crust of bread,
A cup of wine,
Such simple things
To win the love of slaves
And conquer kings!

Then let us still, in faith,
These weapons bear
Till peace shall dwell
In men's hearts
Everywhere.

KATHERINE L. RAMSDELL.

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Pulpit Post

n Ecumenical Local Church

SIR: In the September Pulpit the itor lists five items in his descrip- on of an ecumenical local church. ould you be so kind as to answer e following questions:

1. You say that a church is umenical "if its creed is Christ as vine Lord and Savior and its pre- ailing ideology is soundly and con- iously evangelical." Are the creed id ideology meant to be something hat people can grow to, and as to deology, may even change as one rows and lives? Or must one have eached that point before he can be eceived into the church?

2. In item 5, you refer to "the reat verities, cherished by all Chris- ans and all Christian churches." lease suggest what verities you have n mind.

3. Are there any ecumenical local hurches? I know that some of the ig churches, e.g. Riverside in New ork, are. But are there others, espe- ially in small communities?

A SUBSCRIBER.

[1. The creed of the church is faith n the divine Lordship of Jesus Christ. his is the rock upon which the church s built. It is immutable.

[The ideology of the church is the eneral pattern of ideas and language n which Christians communicate in ellowship and worship, and by which hey interpret their faith to them- elves and to the world. It includes oth ideology and the Bible. It is, and lways has been, subject to change nd growth with increasing knowl- dge and insight guided by the Holy Spirit.

[The creed is the constitution of the hurch. The ideology is the possession f the church's fellowship.

[2. The "verities" are such as are named in the so-called Apostles Creed which is a second century affirmation f the factual—i.e. the historical— grounds of our faith in Christ. An tem or two in this rubric which may e unintelligible or subject to question should not be allowed to invalidate our liturgical use of this venerable sym- bol as a whole.

[3. I believe there are many thou- sands of churches in all our denomi- nations which come under my descrip- ion of an ecumenical local church. And many more—indeed all—of our ocal churches would be ecumenical f the unecumenical ecclesiasticism of heir denominations was out of their way. Every local church would then e, in truth, the manifestation of the ecumenical church in its particular ocality.—C.C.M.]

SIR: In your five stipulations for n "ecumenical local church" (Sept.) ou have given an exact characteriza- ion of a typical Congregational Christian church. We wish you had made the discovery 50 years ago, as I did.

Our churches receive members from other denominations as per your point 1, including Quakers or Friends, who have no water baptism at all. The constitutions of the churches I have served honor the previous connections of newcomers by (1) filing, not waste-basketing, their letters of transfer; and (2) if these transfer away again, either providing them a Congregational Christian form of letter, or returning to them the non-Congregational credentials upon which they came to us. Thus we respect every sincere Christian confession the same as our own. Not only is the spirit of such churches ecumenical, but their very charters are avowedly so.

H. H. LINDEMAN.
First Congregational,
Douglas, Wyo.

[Good! But is it not too sweeping? I seem to have heard that there are some Congregational churches which believe that certain Congregational principles "require and justify the unecumenical existence of the [Congregational] denomination." See Item 3 in our "Thought for the Month" (Sept.).—C.C.M.]

N. B.

THE living God does not demand lives. He gives Life and gets lives in return out of gratitude. — *John Biegeleisen,* Glimpses of Truth *(St. Louis: Eden, 1955).**

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The Editor's Page

The Event of the Month

OUR public reaction to the first news of President Eisenhower's illness presented an unseemly spectacle of crude manners and undisciplined feeling. Without waiting even one day for an authentic prognosis by the physicians, it was assumed that Mr. Eisenhower was definitely out of the presidential picture. Instantly, reporters rushed off in all directions to secure statements from party leaders and prospective candidates. They found them eager to respond. Press and radio carrying the first shocking announcement followed immediately with a flood of speculation concerning his successor. An unfeeling public reaction was thus induced. The people were made to forget that Mr. Eisenhower was the President of all of us. Their patriotic emotions of sympathy and grief were confused and drained off into channels of partisanship and self-interest. It was as if a family, on the death of its father, could not wait until after the funeral but rushed indecently and with itching fingers to open the will and learn how each had fared in the disposition of the estate. So these political partisans and hopefuls executed a veritable dance macabre around the President's hospital bed. A public and a press sensitive to the minimum principles of decorum and dignity would have restrained its selfish impulses for at least twenty-four hours. Happily, at this writing, early October, Mr. Eisenhower's progress toward recovery not only puts to shame the unseemly partisan haste but may nullify its wishful speculations.

The President's Illness

The Book of the Month

BIBLE PRIMER, by *Ray Freeman Jenney. Harper, $2.50.*

THE author of this unique book is the great pastor of a great church of over 2000 members, the Bryn Mawr Community Church in Chicago. At its beginning forty years ago I had a consultative part in setting it up on a sound ecumenical basis. In the light of its present greatness, I cherish this as a distinct honor. Its pastor, Dr. Jenney, whose robust personality is as winsome and humble as it is vigorous, is recognized as an outstanding leader in all good causes—civic, educational, cultural, as well as religious. His book is the ripe fruit of a long-sustained purpose to get his people understandingly interested in the Bible. He has taken the measure of his problem realistically—that is, he rightly assumes that for most people, even church people, the Bible is, if not a closed book, a book only wierdly understood. He has undertaken what, when I first read the publisher's announcement, I thought was an impossible task, namely, to write sixty-six chapters introducing the reader to every one of the sixty-six books from Genesis to Revelation. His chapters are brief, of course—only two or three pages each. But they invite, or shall I say entice, you to take a new look at the Bible itself. His pages are not cluttered with references to technical scholarship, but the discerning reader knows that his simple interpretations are the ripe fruit of the best scholarship. One gets a bird's-eye view of the whole scriptural terrain. I found the chapters on the Old Testament prophets especially illuminating. A wise pastor will think of many ways in which to make use of this book.

A Thought for the Month

LITTLE attention has been given in ecumenical discussion to the status of our present local churches in a united church. But it is generally assumed, I think, that they must undergo some sort of structural change. This misunderstanding should be cleared up. No substantial change in the structure or polity would be required. They would take their place immediately—one could almost say automatically—in the One church. Our local churches are innocent participants in the denominational system. They do not share in the sin of our divisions, but are the victims of it. While their local polities and procedures may seem to differ from denomination to denomination, the differences are more in nomenclature than in substance. Their denominational connections obscure the similarities among the local churches and magnify differences that are really trivial. With the disappearance of the denominations *as churches*, the great change to be expected by the local churches would be a change of orientation from a denomination to the One church. This would bring psychological and spiritual changes—a higher loyalty, a new increment of dignity, and a broadened vision of the meaning of Christian discipleship. These are now denied to every local church by its membership in only a fragment of the Church of Christ. But no present local church of evangelical Protestantism would be required to change its polity or move or merge with another local church. No doubt, as time passes, there would be voluntary adjustments on local fields, for Protestantism has probably twice as many local churches as it needs. But the One church, when it emerges, will gather all these local congregations in its arms, just as they are and where they are.

Our Local Churches In a United Church

Charles Clayton Morrison

For the Record—

THE cover picture this month is of the late David E. Roberts, and the first sermon in this issue is from a posthumous volume of his sermons shortly to be published by Oxford University Press. Those who knew Dave Roberts until his death last January 4 will not need to have this notice explained. And those others who will meet him first in the new book of sermons, *The Grandeur and Misery of Man*, will not ask why. Albert C. Outler has come closest to saying why a year has done little to soften the shock of Dave Roberts' death, and why all who read will rejoice in this new book. In a memorial minute circulated among mutual friends on the National Council for Higher Education, Dr. Outler wrote:

"He was always working out at the edges and boundaries of the theological field. He was one of the very first, and very few, to acquire a really adequate background for understanding and appraising psychotherapy in the light of the Christian faith. There is now a busy regiment at work in this field, but Dave was one of the true pioneers and his book [*Psychotherapy and a Christian View of Man*] is still the very best. . . . There was nothing new in the whole theological world about which he was incurious or content to know at second hand. He reacted to it all, intensely and intelligently, and made all of it into nourishing grist for students' minds.

"He worked very hard—much too hard, as some can say with a touch of smugness and others with a touch of self-pity. Despite his diligence, he didn't get very much down on paper. His basic contribution exists now largely in the deposit of his head and heart in the lives of his students and friends . . . whose strongest feeling about Dave is gratitude for having had him to know, this most unfailingly kind and understanding of men. . . .

"I still remember a theological discussion group about five years ago, where our topic was 'Death and Resurrection.' As usual, Dave was in the thick of the talk as it swung back and forth between those whose 'knowledge' seemed a shade too explicit and those who were equally over-explicit in their negative assurance. Finally someone laid down Romans 8:11 and I Corinthians 15 and asked us how much of all this an honest man could really believe. As I recall it, Dave's reply was quick and firm: 'It is hard for me to assign any literal meaning to the New Testament references to resurrection. But they *are* talking about something profoundly true. I find I still believe in "resurrection"—and I think it's because it is the one confession of God's sovereign goodness in which Christians take both God's *sovereignty* and his *goodness* with ultimate seriousness.'

"It is my clear impression that Dave's whole life did just that."

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